

STUDIES IN INDIAN LITERARY
HISTORY

Vol. III

BY

P. K. Gode, M. A., D. Litt. (Paris)

Published by

PROF. P. K. GODE COLLECTED WORKS PUBLICA
COMMITTEE

POONA 4

1956

Price Rs. 20

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P. K. Gode, M. A., D. Litt. (Paris)

Curator

Bhandarkar Oriental Research Institute, Poona

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Curator

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FOREWORD

We have great pleasure in releasing for publication the third volume of the collected papers of Prof. Dr. P. K. Gode dealing with Indian literary history. It is unnecessary for us to refer to the unique services of Dr. P. K. Gode to Indology. Up to 1956 he has published over 455 research papers relating to Indian literary and cultural history in several Oriental Journals and Commemoration Volumes, besides being fruitfully occupied with his work as Curator of the Bhandarkar Oriental Research Institute during the last thirty-seven years, as the Organiser and Editor of four Oriental Journals and several Commemoration Volumes in honour of Indian and foreign Indologists as also several Volumes of the Descriptive Catalogue of Manuscripts in the Government Manuscripts Library at the B. O. R. Institute. It was thought necessary to publish in book-form all the research papers of Dr. Gode covering about eight volumes of 500 pages each.

Ācārya Jinavijayaji Muni, former Honorary Director of the Bhāratiya Vidyā Bhavan, Bombay, and Honorary Director of the Rājasthān Purātattva Mandir, Jaipur, very generously undertook to publish two volumes of Dr. Gode's papers, bearing on Indian literary history, each volume containing about 500 pages. The work on these volumes was accordingly started and by July 1951, when Dr. Gode completed his sixtieth year, a major portion of these volumes was already printed off. However, these two volumes were actually published about the beginning of 1955.

Availing themselves of the occasion of Dr. Gode's completing his sixtieth year on 11th July 1951, an informal meeting of his friends was held at the Bhandarkar Oriental Research Institute, on 25th July 1951 to find out ways and means for the publication of the remaining volumes of his papers with a view to completing the work started by Ācārya Jinavijayaji. Accordingly, "Prof. P. K. Gode Collected Works Publication Committee", consisting of the following persons, was formed at the meeting for the purpose of collecting the necessary funds for the publication of these volumes by enlisting the co-operation of all friends and sympathisers interested in Oriental learning throughout the world :-

- | | |
|------------------------|-----------------|
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| 2 Dr. R. N. Dandekar | (Treasurer) |
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- 7 Prof. H. D. Velankar
- 8 Dr. C. Kunhan Raja
- 9 Dr. V. Raghavan
- 10 Dr. P. V. Bapat

On the 15th of August 1951 the Committee issued an appeal signed by over 70 well-known personalities in different walks of life from all over India inviting contributions to the proposed fund. The Committee is grateful to all the contributors to this fund for their spontaneous and generous response. A list of these contributors is appended to this Foreword.

Thanks to the co-operation of these friends and the press, the Committee has been able at long last to publish the third volume of Dr. Gode's papers, which contains 28 papers and extends over 260 pages.

We are happy to record that Ācārya Vishva Bandhu Shastri, Director, Vishveshvaranand Vedic Research Institute, Hoshiarpur, has offered to publish the fourth volume of Dr. Gode's papers dealing with Indian cultural history. The printing of this volume has just been started. We feel confident that the printing of the fifth volume also will be started before the fourth volume is out.

On this occasion of the publication of the third volume of his papers we wish Dr. Gode long life full of health and activity. We are glad to note that Dr. Gode is still pursuing all his research activities with the same energy and vigour as hitherto.

Ashadhi Ekadashi }
 18th July 1956 }
 Poona 4 }

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PREFACE

I have great pleasure in presenting to the world of scholars this third volume of my **Studies in Indian Literary History**, which is a continuation of Volumes I and II of these Studies published by my esteemed friend Ācārya Muni Jinavijayaji in the **Singhi Jain Series** of the Bhāratiya Vidyā Bhavan, Bombay. As these two volumes were brought out solely through the benefaction of Ācārya Jinavijayaji the present volume is being published through the goodwill and active efforts of my affectionate friends Dr. A. D. Pusalker and Prof. N. A. Gore in organising the Committee for the publication of my Collected Works and collecting the necessary funds for it. The Foreword of the Committee to the present volume with the list of my friends, who have generously contributed towards the cost of its publication, gives me added confidence and encouragement in my life's work viz. my Studies in Indian Literary and Cultural history on which, I have spent the last forty years of my life. God willing, I may still do some more useful work in this field. I cannot adequately thank all these friends who have made the publication of this volume possible. Special thanks are due to all the members of the Committee and in particular to its Chairman Principal J. R. Gharpure, whose blessings I have enjoyed during the last quarter of a century, to Dr. R. N. Dandekar (Treasurer) for his advice and co-operation in the publication of the three volumes of my studies and in various other matters pertaining to them and to Dr. Pusalker and Prof. Gore, who prepared at great inconvenience to themselves the Indices to my volumes and who spared no pains in collecting the Publication Fund for my works, not to say their active help in the editing of the third volume. But for the efforts of Dr. Pusalker and Prof. Gore this third volume of my studies would not have seen the light of the day.

Judging by the numerous appreciative reviews of Vols. I and II of my Studies published in India and outside so far I have reason to believe that my continuous research work during the last four decades of my life has been found useful by all experts and laymen interested in the field of my studies. This belief of mine is further confirmed by the translations of some of my articles in Hindi and other languages of India that have appeared during the last fifteen years. I derived much inspiration for my research work from two **gurus** viz. the late Dr. P. D. Gune and Dr. R. D. Ranade, both of whom were among the prominent founders of the B. O. R.

Institute. It was on the advice of both these **gurus** that I joined the Institute on 26-4-1919. I owe to them a deep debt of gratitude. In partial redemption of this debt I have dedicated Vol. I of my Studies to Dr. Gune and his esteemed friend Muni Shri Jinavijayaji. I have also succeeded with the help of Dr. Gune's friends, pupils, admirers and children in collecting Dr. P. D. Gune Memorial Fund, which was handed over to the University of Poona in 1955 by myself and my friend Prof. C. R. Devadhar on behalf of the Dr. P. D. Gune Memorial Committee. The Poona University has kindly accepted the amount of this fund and a "**Dr. P. D. Gune Memorial Lecture-ship**" has been founded by them. Though my debt to Dr. Ranade is irredeemable it is my pleasant duty to dedicate the present volume to him as a token of my reverence and gratitude to him on the occasion of the completion of his 70th year on 3rd July 1956. I pray God to give him long life and good health to inspire his pupils, friends and devotees in walks, both spiritual and temporal.

In the correction of proofs of the present volume I have received considerable help from my friends Shri S. N. Savadi and Shri G. N. Shrigondekar of the B. O. R. Institute. I convey to them my cordial thanks for this unstinted help and co-operation. Finally I have to convey my hearty thanks to Shri M. S. Sathe, the Manager of the Prājñā Press, Wai, and all workers of this Press for the neat and careful printing of the volume.

As this volume is being published the printing of the fourth volume of my Studies has been started by the Vishveshvarananda Vedic Research Institute, Hoshiarpur. This volume will contain some of my articles on Indian Cultural History. I record here my best thanks to my affectionate friend Prof. Vishva Bandhu Shastri, the Director of this Institute for his friendly act (**bandhu-kṛtya**) in persuading his committee to undertake this volume for publication in their series.

Bhandarkar Oriental
Research Institute,
Poona 4,
30 th July 1956

}

P. K. Gode

- Contents -

	Pages
Foreword by Prof. P. K. Gode Works Publication Committee	i-iii
Preface	i-ii
Articles	1-226
	Page
1 The Gandhasāra of Gaṅgādhara - An unknown Treatise on Gandhasāstra and its critical Analysis	1
2 Vanamāli Miśra, a Pupil of Bhaṭṭoji Dīkṣita and His works - Between A. D. 1600 and 1660	13
3 Some Authors of the Ārde Family and their Chronolgy - Between A. D. 1600 and 1825	17
4 A contemporary Manuscript of Bhānuji Dīkṣita's Vyākhyā-sudhā dated A. D. 1649 and Identification of his Patron Kirtisimha of the Baghela Dynasty (Between A. D. 1620 and 1660)	25
5 Kavi Kaustubha, an unknown Work on Poetics by Raghunātha Manohara and its Chronology - Between A. D. 1675 and 1700	35
6 Karpūriya Śivadatta and his medical Treatises - Between A. D. 1625 and 1700	43
7 Exact Date of the Advaitasudhā of Lakṣmaṇa Paṇḍita (A. D. 1663) and his possible Identity with Lakṣmaṇārya, the Vedānta teacher of Nīlakaṇṭha Caturdhara, the Commentator of the Mahābhārata	48
8 Fragments of Poems pertaining to king Śambhu, son of Shivaji	55
9 Fragments of Poems pertaining to king Śambhu, son of Shivaji	64
10 The Date of the Kāyasthaparabhūdharmaḍarsa of Nīlakaṇṭha Sūri and Identification of its Author in contemporary Records	76
11 Upaniṣadbrahmayogin and Haṭhayogapradīpikā	86
12 Date of Sabhāvinoda of Daivajña Dāmodara, a Protégé of King Śrīnivāsa Malla of Nepal- Between A. D. 1657 and 1685	90
13 Hari Kavi alias Bhānubhaṭṭa, a court-poet of King Sambhāji and his Works :	
(1) Śambhurāja-carita composed in A. D. 1685;	
(2) Haihayendra-carita and its Commentary;	
(3) Subhāṣitahārāvali	100
14 Date of Sabhyālaṃkaraṇa, an Anthology by Govindajit - after A. D. 1656	128
15 Date of Keśavabhaṭṭa of Puṇyastambha, the Author of Nṛsimha-campū and other Works - Between c. A. D. 1450 and 1575	132

16	Chronology of Dharmapradīpa and Bhojavyākaraṇa, composed under the Patronage of Rao Bhojarāja of Kaccha - A. D. 1631-1645	140
17	Authorship and Antiquity of a Stanza with paleographic Imagery in the Text of the Mahimnastotra	147
18	Studies in the History of Dietetics-References to "Avarāṇna" in the Dharma-sūtras of Baudhāyana and Āpastamba and the Grhya-sūtra of Āpastamba - (Between B. C. 500 and A. D. 500)	153
19	An Echo of the Siege of Jinji in a Sanskrit Grammatical Work (Between A. D. 1690 and 1710)	161
20	Some distinctive Names of Horses recorded by Hemacandra in his Abhidhānacintāmaṇi, by Someśvara in his Mānasollāsa and by Jayadatta in his Aśvavaidyaka - between A. D. 1000 and 1200	172
21	A rare Manuscript of Rāmacandracandrodaya, an unknown Mīmāṃsā work by Bāla Gāḍegila (Between A. D. 1675 and 1775)	182
22	A contemporary Sanskrit tribute to the musical talents of Tānasena, the greatest musician of Akbar's court, and its historical Perspective	188
23	Vāstuśiromaṇi a work on Architecture by Śaṃkara, the Guru of Śyāmasāha, son of Mānanarendra - After c. A. D. 1550	196
24	The Contact of Bhaṭṭoji Dikṣita and some Members of his Family with the Keḷadi Rulers of Ikkeri - Between c. A. D. 1592 and 1645	203
25	The Chronology of the Works of Koṇḍabhaṭṭa (A Nephew of Bhaṭṭoji Dikṣita) Between A. D. 1610 and 1660	207
26	The relative Chronology of some Works of Nāgojibhaṭṭa - Between c. A. D. 1670 and 1750	212
27	Date of Vāsudeva's Commentary on the Karpūramañjarī of Rājaśekhara (Between A. D. 1450 and 1700)	220
28	Some Purāṇic Extracts quoted by Aparārka (c. A. D. 1125) and their bearing on the History of Indian Paleography and Education	223
	Index by Dr. A. D. Pusalker, M. A., LL. B., Ph. D.	227-244
	Subject-Index by Prof. N. A. Gore, M. A.	245-254

To
MY GURU

Professor

Dr. Ramachandra Dattatraya Ranade, M. A., D. Litt.

1. The Gandhasāra of Gaṅgādhara — An Unknown Treatise on Gandhasāstra and its Critical Analysis *

In his delightful and scholarly account of Indian Toilet¹ Dr. G. P. Majumdar has collected a good deal of historical information about scents and perfumes as manufactured and used by our forefathers. The sources ransacked by Dr. Majumdar for this information are (1) the Vedic texts, (2) Pali texts, (3) *Suśruta Saṃhitā*, (4) *Śukranīti*, (5) *Arthaśāstra*, (6) *Agni-purāṇa*, (7) *Brhatsaṃhitā* (section on *Gandhayukti*), (8) *Mahābhārata* (*Śāntiparvan*), (9) *Śārṅgadhara-paddhati*, (10) *Kāmasūtra* of Vātsyāyana, (11) *Lalitavistara*, (12) *Mārkaṇḍeyapurāṇa*, (13) *Yuktikalpataru* of King Bhoja, (14) *Nāṭyaśāstra* of Bharata, (15) *Amarakośa*, (16) *Materia Medica of the Hindus*, by U. C. Datta, etc. On the strength of data gathered from these sources Dr. Majumdar concludes as follows :—

“ Thus it may be seen that most of the ingredients of Indian toilet, flowers, garlands, perfumes, scents, cosmetics, paints, ointments and pastes were derived from plants. For the patterns of ornaments too men were equally indebted to the plant world — the trees, leaves, flowers, fruits and creepers.”

In view of the evidence about the wide-spread use of scents and cosmetics in Ancient India we are tempted to inquire if there existed any special treatises on the manufacture of these cosmetics and scents, containing recipes about their manufacture in detail. We have reason to believe that some such treatises did exist but unfortunately no manuscripts of these treatises have yet been discovered or recorded in our MSS catalogues of different libraries. For a long time I was on a look-out for such MSS and fortunately two such MSS of two different works on *Gandhasāstra* have been discovered by me. I propose, therefore, to give in this paper a critical notice of one of these MSS for the benefit of scholars interested in the history of Indian Cosmetics.

Some years ago the late Pandit Rangacharya Raddi presented a collection of MSS to the Bhandarkar O. R. Institute, Poona. This collection called the Raddi Collection contains a bundle consisting of two works on

* Journal of the University of Bombay, Vol. XIV, Part II, pp. 44-50.

¹ Vide Ch. IV (pp. 88-106) of *Some Aspects of Indian Civilization*, by G. P. Majumdar, Calcutta, 1939.

Gandhaśūtra, viz., (1) the *Gandhasāra*, by Gaṅgādhara, and (2) *Gandhavāda*. Both these works are unknown to Aufrecht's *Catalogus Catalogorum* or to the Editors of the *Revised Cata. Catalogorum* that is being prepared by the University of Madras.¹

The manuscript is written on country paper and appears to be about 200 years old. It consists of 49 folios (11 inches × 4½ inches) with 11 lines on each page. The folios comprising the two works are as follows:—

Folios 1 to 27a — गन्धसार of गङ्गाधर.

Folios 27b to 49 — गन्धवाद with Marathi commentary.

The *Gandhasāra*² begins as follows on *Folio 1* :—

“ श्रीगणेशायनमः ॥ श्रीगुरुभ्यो नमः ॥

विरिंचिविष्णुप्रमुखामराप्सरो-

गंधर्वयक्षोरगराजसेवितः ।

शैलात्मजाबाहुलताप्रसाधितः

स न्योमकेशो मुदमादधातु नः ॥१॥

परिसंप्रसर्पन्मधुगंधलुब्ध-

लोलालिमालाकुलकर्णतालं ।

भजे गजास्यं गिरिजातनूजं

विघ्नछिदं निर्जरवृंदसेव्यं ॥२॥

विरिंचिवक्त्रांबुजराजहंसी

देवीं नमस्कृत्य च गन्धयक्षं ।

गंधागमज्ञांश्च मितैर्वचोभि-

र्वक्ष्ये ससारं शुभगंधसारं ॥३॥

1 My friend Dr. V. Raghavan, who is in charge of the *Revised Cata. Catalogorum*, has informed me that no MSS of the *Gandhasāra* and *Gandhavāda* have come to his notice so far.

2 Vide article on *Cosmetics* in *Encyclo. Britannica*, Vol. 6, (14th Edn.), pp. 485-488. Cosmetics are substances of diverse origin scientifically compounded and used (1) to cleanse, (2) to allay skin troubles, (3) to cover up imperfections, and (4) to beautify. They have been used by men and women from the earliest times. Probably they originated in the East. Egypt has the earliest records of them from 3500 B. C. onwards as follows :—

3500 B. C.—Unguent vase in alabaster (British Museum).

2800 B. C.—Mirrors of 6th Dynasty.

1500 B. C.—Kohl vases in glass and Stibium pencils of 18th Dynasty.

Do —Papyrus showing men and women having lumps of *nard* on the top of head.

1850 B. C.—Unguent vases found in Tutan Khamun's tomb contained aromatics which were still fragrant when opened.

1600 B. C.—A granite tablet on a Sphinx portraying the offering of incense and fragrant oil or unguent.

The Bible refers to cosmetics used by Jewish women. The Koran refers to aromatics. Nero (A. D. 54) and his wife made free use of perfumes and cosmetics. The Romans used almond, rose or quince for solid unguents. Liquid ones were made from flowers, spices and gums.

देवानां शुभगंधधूपसहितस्यार्चाविधेरर्पकं
नृणां पुष्टिकरं त्रिवर्गफलदं स्वस्याप्यलक्ष्मीहरं ॥४॥
राज्ञां तोषकरं विदग्धवनिताचित्तप्रमोदप्रदं
शास्त्रं सच्छुभगंधशासनमतो दिङ्मात्रमत्रोच्यते ॥५॥

तत्रादौ परिभाषा ॥ १

भावनं पाचनं बोधो वेधो धूपनवासने ।
एवं षडत्र कर्माणि द्रव्येषूक्तानि कोविदैः ॥६॥
पिष्ट्वा गंधान्बुनि द्रव्याण्युक्तान्यालोढ्य भावयेत् ।
भाव्यं संशोषयेत्पश्चादेवं वारास्तु पंचषण् ॥७॥
कुर्याद्भावनमेतत्स्यात्पाकः स्याद्बहुधा यथा ।
पंचपत्रपुटाखदं मृत्तिसं चांगुलोज्जतं ॥८॥
पचेत्कारीशके वह्नौ पुटपाकोऽयमीरितः ।
गते पात्रं गंधगर्भं कृत्वापूर्य मृदावटं ॥९॥
प्रज्वाल्योष्मिस्तदुपरि गर्तपाको भवेदयं ।
नालिकां द्रव्यगर्भां तु रौद्रे कुर्याद्विमुद्रितां ॥१०॥
सप्ताहं वेणुपाकः स्यादग्नौ वा स्वेदनेऽनुना ।
वस्त्रं गंधद्रव्यगर्भं भांडे समुद्रितेतरा ॥११॥
स्वेद्यं गंधान्बुबाप्तेण दोलापाके विधिस्त्वेयं ।
सभावनायंबुद्रव्यं गर्भे पुटितकर्पटे ॥१२॥
मुद्रिते मुद्रितं बृहत्सुखर्परपुटे न्यसेत् ।
तले प्रज्वालयेद्बहिः यावदंतःस्थितं जलं ॥१३॥
शुष्येत्स्वर्परपाकोऽयं मातुलुंगांतरे स्थितं ।
अपनीय ततो बाष्पाभ्यन्तरं परिवर्त्य च ॥१४॥
द्रव्यं तन्मध्यगं कृत्वा पिपचेत्पुटपाकवत् ।
पाकोऽयं वैजयूरः स्याद्विल्वे तद्वत्कारभः ॥१५॥
शिग्रुमूलाभ्यन्तरे च तद्वत्पाकस्तु मूलजः ।
भांडं गंधद्रव्यगर्भं मुद्रितं जलपूरिते ॥१६॥
स्थूले भांडे स्थितं पाकाखं सपाकोऽनले भवेत् ।

1 Vide article on *Perfumes* in *Encyclo. Britannica* (14th Edn.) Vol. 17, pp. 505-507. *Perfumes* are substances which by their fragrance gratify the sense of smell. The history of perfumes is closely associated with that of cosmetics. Many of the earliest forms were made by *digesting* odorous vegetable substances with *sesame*, *almond*, or *olive oil*. The principle underlying this process is still made use of although in an improved form, which is called *Maceration*. This article then deals with such topics as *Distillation*, *Expression*, *Extraction*, *Animal Perfumes*, *Balsams*, *Gums* and *Oleo-resins*, *Synthetics* and *Isolates*, *Artificial Flower-oils* and *Finished Perfumes*.

स्याद्धान्यराशिमध्यस्थे कालपाकश्चिरेण सः ॥१७॥”

Folio 4—Colophon of 1st *Prakarana* reads:—

“ इति गंगाधरकृतौ गंधसारे परिभाषाप्रकरणं प्रथमं । अथ गंधोदकानि ।
नतसुरदानवसेव्यो गौरीकुचकलशजलशाली ।

वरभुजगाधिपभूषो हरः सचंद्रः प्रमोदमादध्यात् ॥”

Folio 5a—“ ग्रंथातराङ्गधजलभेदाः ॥ छ ॥ इति पंचविधगंधजलं यथोत्तरं ॥ ”

Folio 5b—“ इति गंधोदकानि

Folio 6b— “ अथ पारिजाताः ”

Folio 7b— “ मुखवासः ” ... “ प्रयुक्तमुखवासश्च धूपितालयमध्यगः । सेवेत गंधतैलं हर
मनोहरं ॥२॥ ”

Folio 8b— “ अथोद्वर्त्तनानि ”

Folio 10a— “ अथ स्नानं । गौरीकरजभिर्जेंदुकलांशरसमिश्रितं ।

गंगासलिलमीशस्य स्नानकारि पुनातु वः ॥ ”

Folio 11a— “ अथ जलवासः ॥

सुवर्णपद्मधूलीभिर्वासितं चंद्रशीतलं ।

सुरलोकनदीसंगशुद्धं नीरं पुनातु वः ॥ ”

Folio 12a— “ अथ मृगराजः ” ... “ अथ धूपाः ”

Folio 15b— “ अथ वर्तितः ॥

दवदग्धकोशकारकसिक्थयुतैर्विमलवस्त्रसंबद्धैः ।

गंधद्रव्यैः पिष्टैः छायाशुष्कास्तु वर्तयः कार्याः ॥ ”

Folio 17a— “ अथ धूलनं ॥

लतामंदिरमध्यस्थः पुष्परेणुविभूषितः ।

वनमालाधरः कृष्णः प्रमोदं विदधातु वः ॥ ”

Folio 17b— “ अथ निर्यासः ”

Folio 18a— “ अथ स्यंदुः ” ... “ अथ कुसुमादि हुतिः ”

Folio 19a— “ अथ कृत्रिमद्रव्याणि ”

Folios 21-22— “ अथ द्रव्यमेलकप्रकारः ॥

इष्टद्रव्ये मितानंकानेकादींश्च विलोमतः ।

लिखित्वा तदधश्चैव तानेव क्रमशो लिखेत् ॥ १ ॥

एकोन भाति तेषांते लब्धमेकस्य कीर्तिताः ।

प्रस्तारस्तेन गुणिते परे च द्विविभाजिते ॥ २ ॥

लब्धं द्वियोगप्रस्तारस्त्रयादि योगोऽथयं विधिः ।

पूर्वोदितेष्वपि च कष्टपुटेषु चिद्धां
द्विभ्यादिभागपरिकल्पनायात्र गंधान् ।
संयोज्ययेदुचितपाचनधूपबोध-
वेदाद्यभिज्ञकथितागमसंप्रदायैः ॥ ५ ॥
एवं प्रस्तार षट्कर्म परीक्षा शोधनादिवित् ।
यो गंधं योजयेत्स स्यात् श्रेयः कीर्त्योरिहास्पदम् ॥ ५ ॥ छ ॥

इति गंगाधरकृतौ गंधसारे गंधोदकादिनानागंधोपयोगि प्रकरणं द्वितीयम् ॥ ”

Folio 22-- “ परीक्षितैर्गंधवर्गैः प्रयुक्तैः सुजनैर्जनैः ।

मोदितो भुजगेन्दुभ्यां जपत्यद्रिसुतापतिः ॥ १ ॥

अथ द्रव्यनिघंटुस्तत्परीक्षा च निगद्यते ।

याभ्यां ज्ञात्वा परीक्षापि तानि गंधेषु योजयेत् ॥ २ ॥

अमुं निघंटू चंबुनिधिं वक्तुं कास्मर्त्येन कः क्षमः ।

किंतु स्वव्यवहारार्थं किंचिदुद्वृत्य कथ्यते ॥ ३ ॥ ”

The *Dravyas* are classified into different *Vargas* as follows :—

तालीसपत्र, झूल, रामकर्पूर, प्रतापा, दमन, मूर्वा or मरुवा, तुलसी—इति पत्रवर्गः

लवंग, कुंकुम केसर, केतकी, कदंबः, बकुल, सुरपुंनाग, शतपुष्पा, मालती, जाई, माधवी,
कुंदः, मुचकुंदः, चंपकः,¹ सुरपुष्पी, प्रियंगु, शेफाली—इति पुष्पवर्गः (folio 23).

मरीच, कंकोल, सूक्ष्मैला, स्यूलैला, जाईफल, रेणुका, हरीतकी, आमलकी, लताकस्तूरी,
चोरपुष्पी, सोंफ, घणिया (धानकं), विहाणी, शांडिल्य, श्रीफल, सरेसी—इति फलवर्गः
(folio 23).

कर्पूरस्वक्, तज, लवंगस्वक्, थैलवालुक, एलावालुक, नली, खर्जूरकौश, अशोकस्वक्, लगतुः,
स्वर्गवर्गः (folio 24).

चंदन, अगुरु, रक्तचंदन, देवदारु, मंजिष्ठा, इक्षु—इति काष्ठवर्गः (folio 25).

कूण, पुष्करमूल, भद्रमुस्ता, गंधमुस्ता, महासुगंध, गांठिवन, थुणेर, वाल, उशीर, लाम-
जक, जटामांसी, कर्चूर—इति मूलवर्गः (folio 25).

कर्पूरः, सिल्हारसः, बोल, गुग्गुलु, श्रीवास, सरल, राल, शर्करा—इति निर्यासवर्गः

कस्तूरी, सयाल, नखी, घृत, मधु, मयण, लाक्षा, वंशलोचन—इति जीववर्गः

अथैषां परीक्षा । ... पत्राणि, ... पुष्पाणि, ... मूलानि, ... निर्यासः, ...
जीवानि (folio 27).

“ इत्थं शालितगंधशास्त्रसतताभ्यासात्समासादित-
प्रज्ञोन्मेषविशेषशालिभणितिगंगाधरः कोविदः ।

1 The use of चम्पक oil by ladies is illustrated by the following Subhāgita :—

“वक्षोजौ निबिडं निरुद्धं सिचयेनाकुञ्च्य मध्यं शनैः । कृत्वा चम्पकतैलसेकमबला संपीड्य मन्दं शिरः ।
पाणिभ्यां चलकङ्कणोद्यतज्ञानत्कारोत्तराभ्यां करो ।—त्यभ्यङ्गं परिपश्यतः सकुतुकं दारेन्तरप्रेयसः ॥ ”

शास्त्रं दुर्गमविप्रकीर्णवित्तं संगृह्य वाक्यैर्व्यधात्
ह (?) स्सारं तनोत्वयमिहाचंद्रार्कतारं स्थितिं ॥ १९ ॥

अनुना वर राजार्हं घनसारजुषां मम ।

ग्रंथेन गंधसारेण प्रीयतां पार्वतीपतिः ॥ २० ॥

इति श्रीगंगाधरस्य कृतौ गंधसारे निघंटुपरिसारे निघंटुपरीक्षादि प्रकरणं तृतीयं ॥ ”

(folio 27).

The foregoing analysis of the rare MS of this treatise on *Gandhaśāstra* gives us the following information about its author and the scope of the treatise with allied particulars :—

(1) Gaṅgādhara is the author of the work. He calls himself *Kovida*, i.e., an expert in this science of Cosmetics and Perfumery designated as *Gandhaśāstra*.

(2) The name of the work is *Gandhasāra* as stated by our author in all the colophons as also in the verses at the beginning and end of the work.

(3) The *Gandhaśāstra* is called by our author as दुर्गम (difficult to comprehend), विप्रकीर्ण (the materials of which are of a scattered nature) and वित्त (vast in its scope or extensive). Consequently our author compiled this treatise by gathering materials from several sources (संगृह्य वाक्यैः व्यधात्).

(4) Though our author has composed his treatise on the basis of earlier materials he does not mention any work or author by name. This circumstance makes it difficult for us to fix the chronology of the author and his work. In one or two places he merely states “ ग्रंथांतरात् ” but he never mentions any ग्रंथ or its author.

(5) Our author bows to the gods : (i) न्योमकेश or पार्वतीपति, i.e., Śiva, (ii) गजास्य or Gaṇapati, (iii) देवी (Sarasvatī, the goddess of speech) and (iv) गन्धर्वयक्ष or गन्धयक्ष (the presiding deity of the गंधशास्त्र) attending upon God Śiva.

(6) Our author, though himself an expert (or कोविद्) in *Gandhaśāstra* bows to his predecessors in the field, who are styled as “ गन्धागमज्ञान् ”.

(7) Our author mentions six processes in the manufacture of Cosmetics, viz. :—

(i) भावन—Infusing or saturating powders with fluid.

(ii) पाचन—Ripening or cooking or decoction of materials which have undergone the process of भावन.

(iii) बोध—This is defined as follows (fol. 2) :—

“बोधस्तु बोधकैर्द्रव्यैः कुचकोलमुरादिभिः ।

दशापिंडचतुर्थांशो बोधस्यास्ते दलाह्वयाः ॥”

(iv) वेध—“वेधो हींदुमदाकांखचलकीरोनुचंद्रकैः ।

कार्यः क्वचिद्बोधकैश्च मित्रामित्रविवेकतः ॥

द्वीपांशाः शुक्रशाल्यर्कनखासिलहालवादयः ।

वेधेयतेश्च पिंडश्च कलांशो ६४ ध शतांशकः ॥

देयश्चंद्रस्तज्जलं च चंद्राब्धिगुणितो मदः ।

द्विशतांशस्तैलवेधे चंद्रांशद्विगुणो मदः ॥”

(v) धूपन—Fumigating with aromatic vapours of incense, etc.

(vi) वासन—Scenting with the perfumes of flowers, etc.

(8) In dealing with पाचन our author describes some varieties of पाक such as (1) पुटपाक, (2) गर्तपाक, (3) वेणुपाक, (4) दोलापाक, (5) खर्परपाक, (6) वैजयूरपाक, (7) कालपाक, etc. Indian physicians are familiar with these processes of manufacturing medicines, which were obviously used for the manufacture of cosmetics and perfumes.

(9) The treatise consists of three chapters as follows :—

(i) परिभाषा प्रकरण, explaining the technical terminology about the *Gandhasāstra* ;

(ii) गंधोदकादि नानागंधोपयोगि प्रकरण, dealing with the manufacture of different kinds of aromatic products such as गंधोदक, पारिजात, मुखवास, गंधतैल, वर्ति, नियास, जलवास, स्यंदु, धूलन etc.

(iii) निघंटुपरिसारे निघंटुपरीक्षादि प्रकरण, which first gives a glossary of aromatic materials classified under (1) *Leaves*, (2) *flowers*, (3) *fruits*, (4) *barks*, (5) *sticks* and (6) *roots*. The author then states how these materials are to be examined before they are used for manufacture.

It appears to me even from my non-technical study of this rare treatise that its author Gaṅgādhara had a thorough knowledge of the science of *Gandhasāstra*. He has also successfully attempted in the present treatise to systematise this knowledge for the benefit of humanity because (1) it is useful in the worship of the gods which requires गंध and धूप, (2) it contributes to the nourishment of men, (3) it enables men to realize the fruits of the three objects of human existence, viz., धर्म, अर्थ and काम, (त्रिवर्ग-फलदं), (4) it pleases the Kings and (5) it gladdens the minds of accomplished women, and (6) it removes one's poverty also (स्वस्य अपि अलक्ष्मीहर).

According to the statement of the writer of the article on Cosmetics in the *Encyclopaedia Britannica* the Cosmetics had their origin probably

in the East though the earliest records about their use about 3500 B. C. and even earlier are found in Egypt. In view of the suggested Eastern origin of the *Gandhaśāstra* a systematic history of this Science and art from Sanskrit and allied sources needs to be elaborately reconstructed. For this reconstruction the present treatises viz., the *Gandhasāra* of Gaṅgādhara and the *Gandhavāda* with Marathi commentary will be very helpful. In the present paper I have only analysed the MS of the *Gandhasāra* and have reserved a study of the MS of the *Gandhavāda* for a separate paper.

The Romans made use of the *rose* in the preparation of solid unguents. In the *Gandhasāra* no reference to the *rose* is found. The use of rose in the manufacture of perfumery began very late in India i. e., in the latter half of the 18th Century as proved by me in two papers ¹ regarding the manufacture of rose-water in India.

According to the *Vaiśeṣikas*, *Gandha* or smell is one of the 24 properties or *guṇas*. It is a characteristic property of the *Prithivī* or earth. Earth is accordingly defined as गंधवती पृथिवी. Buchanan ² in his account of the Perfumery industry in Bihar and Arwal about A. D. 1811 mentions the manufacture of an essence having the smell of dry clay as follows:—

“The most strange of these essences is that made with the *clay*, which communicates to oil of Sandal-wood the smell, which dry clay emits, when first wetted and which to me is far from agreeable. It sells at 1½ rupee for each rupee weight.” पृथिवी is गन्धवती indeed ! The word गन्ध in its bearing on perfumes has considerably influenced the Sanskrit language as will be seen from the following terminology recorded by Mr. Apte in his *Sanskrit-English Dictionary*:—

गन्धः—Pounded sandal-wood.

गन्धं—Black aloe-wood.

गन्धाधिकं—A kind of perfume.

गन्धांबु—Fragrant water.

गन्धान्तरा—The wild lemon tree.

गन्धादमन्—Sulphur.

गन्धाष्टकं—Mixture of 8 fragrant substances offered to deities varying

1 These papers are :— “Some Sanskrit Verses on the Manufacture of Rose-water,” etc. (*Poona Orientalist*, Vol. VIII, pp. 1—8) and “Buchanan’s Account of the Manufacture of Rose-water and perfumes (A. D. 1811) in Bihar and Arwal (*New Indian Antiquary*, Vol. VII).”

2 Vide p. 633 of *Patna Gaya Report*, Vol. II, Published by Bihar & Orissa Res. Society, Patna.

in kind according to the nature of the deity to whom they are offered.

गन्धासुः—The musk-rat.

गन्धाजीवः—The vendor of perfumes.

गन्धाढ्यः—Rich in odour, very fragrant “ सज्जश्चोत्तमगन्धाढ्यः ” (Mb.).

गन्धाढ्यः—The orange tree.

गन्धाढ्यं—Sandal-wood.

गन्धहस्तिन्—The scent elephant.

“ यस्य गन्धं समाग्राय न तिष्ठति प्रतिद्विपाः ।

स वै गन्धगजो नाम नृपतेर्विजयावहः ॥ ”

गन्धोपजीविन्—A perfumer.

गन्धोतुः—The civet-cat.

गन्धकारिका—A female-servant whose business it is to prepare perfumes.

गन्धकाष्ठ—Aloe-wood.

गन्धकुटी—A kind of perfume.

गन्धकेलिका (चेलिका)—Musk.

गन्धतैल—Fragrant oil.

गन्धदारु—Aloe-wood.

गन्धधारिन्—An epithet of Śiva.

गन्धधूलिः—Musk.

गन्धनकुल—Musk-rat.

गन्धनिलया—A kind of jasmine.

गन्धपत्रा—A species of zedoary.

गन्धपलाशिका—Turmeric.

गन्धपाषाणः—Sulphur.

गन्धपिश, गन्धपिशाचिका—Smoke of burnt fragrant-resin, supposed to attract demons by fragrance.

गन्धपुष्पः—Vetasa plant.

गन्धपुष्पं—Flowers and sandal offered to deities at the time of worship.

गन्धपुष्पा—An indigo plant.

गन्धफली—The *Priyangu* creeper—A bud of the campaka tree.

गन्धबन्धुः—The mango tree.

गन्धमादन—A large black bee; Sulphur;

—Name of a mountain to the east of Meru renowned for its fragrant forests.

गन्धमादनी—Spirituous liquor.

गन्धमादिनी—Lac.

गन्धमृग—Musk deer.

गन्धमैथुनः—A bull.

गन्धमोहिनी—A bud of the campaka tree.

गन्धयुक्ति—Preparation of perfumes “एषा मया सेविता गन्धयुक्तिः”
(*Myccakatika* 8; *Yājñavalkya Smṛti* 1,231; *Mudrārākṣasa* 1. 4).

गन्धरस—Myrrh.

गन्धगङ्गकः—Turpentine.

गन्धराजः—Kind of jasmine.

गन्धलता—The priyaṅgu creeper.

गन्धवहः—The wind.

गन्धवाहः—Musk deer.

गन्धविह्वलः—Wheat.

गन्धवृक्ष—The *Śāla* tree.

गन्धव्याकुलः—A kind of fragrant berry (ककोल).

गन्धशुङ्गिनी—Musk-rat.

गन्धशेखर—Musk.

गन्धसारः—Sandal ; kind of jasmine.

गन्धसुखी (सूयी)—The musk shrew.

गन्धलोमः—The white water-lily.

गन्धहारिका—A female servant whose business is to prepare perfumes.
Cf. गन्धकारिका.

The above collection of words has many cultural associations characteristic of Indian life as reflected in classical Sanskrit. For any systematic study of the Indian science and art of perfumery on the basis of extant literature, technical or otherwise, it is necessary to prepare a comprehensive glossary of terms pertaining to this science and art. In the absence of such a glossary it is difficult to understand the terminology peculiar to the *Gandhaśāstra* as used in such treatises as the *Gandhasāra* of Gaṅgādhara and the *Gandhavāda* with Marathi commentary now discovered by me.

That there were special treatises (before A. D. 1000) on *Gandhaśāstra* by Lokeśvara and others is proved by the following stanzas of Padmaśrī, the Buddhist author of the work on erotics, viz., *Nāgarasarvasva* (ed. by T. Tripathi, Bombay, 1921).

Pages 11-15 (गन्धाधिकार) Stanzas 1 and 2 :—

“ नानाविद्रुधवासा मुख्या मदनप्रदीपकाः ख्यातः ।
वरकामुकः प्रयत्नाच्छिक्ष्येतादौ सुगन्धशास्त्रेभ्यः ॥ १ ॥
लोकेश्वरादिकेभ्योऽपटुमतिदुर्बोधगन्धशास्त्रेभ्यः ।
संगृह्य सारभागं प्रविधास्ये सुप्रसिद्धपदैः ॥ २ ॥ ”

The Cosmetics and Perfumes as described by Padmaśrī (c. A. D. 1000) in the chapter called the *Gandhādhikāra* and explained by his commentator Jagajjyotirmalla of Nepal (c. A. D. 1617-1633) are as follows:—

- (1) केशपटवासः prepared from नख, कर्पूर, कुङ्कुम, अगुरु, शिल्हक and शित शर्करा.
- (2) कक्षवासः prepared from पत्रक, शैलज, शिल्हक, कुङ्कुम, मुस्ता, अभया हरीतकी and गुड.
- (3) गुहवासः prepared from कस्तूरी, कर्पूर, कुङ्कुम, नख, मांसि (जटामांसि ?), वाल (चन्दन), अगुरु, (श्रीखंड) and गुड.
- (4) मुखवासः prepared from जातीफल, कस्तूरी, कर्पूर, चूतवारि (आन्नरस), अगुरु, शिल्हक, मधु, गुड, सित (शर्करा) for ordinary persons.
- (5) वदनवासः (for Kings) prepared from त्वक्, एला, मांसि (जटामांसि), शठी, अगुरु, कुङ्कुम, मुस्त, घनचन्दन, जातीफल, लवङ्ग, कङ्कोल, कर्पूर, वंशरोचन, शर्करा, सहकार, (आन्नरस).
- (6) जलवासः (for Kings) prepared from सूक्ष्मैला, कस्तूरी, कुष्ठ, तगर, पत्र, चन्दन—This preparation is called मलयानिल-जलवास.
- (7) पूगवासः (for Kings) prepared from कुष्ठ, तगर, जातीफल, कर्पूर, लवङ्ग, एला and पूगफल.
- (8) स्नानीय चूर्णवास prepared from त्वक्, अगुरु, मुस्त, तगर, चौर, शठी, ग्रन्थि, पर्ण, नख, कस्तूरी.
- (9) चतुःसम prepared from कस्तूरी, कर्पूर, कुङ्कुम, चन्दन.
- (10) उद्धर्तन (for Kings) prepared from कस्तूरी, कर्पूर, चन्दन, शैलेय, नाग (नागकेशर), अगुरुक.
- (11) चूर्ण (for Kings) prepared from शैलज, वाल, लवङ्ग, त्वक्, पत्र, सुरभिश्िल्ह, तगर, मांसी, कुष्ठ.
- (12) रतिनाथ धूपवर्तिः (for Kings) prepared from कर्पूर, अगुरु, चन्दन, पूति (पूतिकरज), प्रियङ्गु, वाल, मांसी.
- (13) रतिनाथकान्ता धूपवर्ति prepared from नख, अगुरु, शिल्हक, वाल, कुन्दुरु, शैलेय, चन्दन, श्यामा.

- (14) मदनोज्ज्व दीपवर्ति (for royal palace) prepared from देवदारु, मरुवक, मुस्त, लाक्षा, अगुरु, शालचूर्ण, कर्पूर.
- (15) दीपवर्ति (another variety) made of गन्धरस, अगुरु, गुग्गुलु, सर्जरस, पूति, कर्पूर.

Padmaśrī's chapter on Cosmetics and Perfumes analysed above gives us in a nut-shell some of the popular products and their aromatic ingredients ¹ as current in c. 1000 A. D., and even earlier. This chapter, therefore, provides us a good technical back-ground for the more elaborate systematisation of the *Gandhaśāstra* as we notice in the *Gandhasāra* and *Gandhavāda*, which are obviously later than A. D. 1000.

¹ For the identification of these ingredients readers are requested to consult the Sanskrit *tippani* of Mr. Tripathi, which is very learned and critical.

2. Vanamāli Miśra, a Pupil of Bhaṭṭoji Dikṣita and

His Works — Between A. D. 1600 and 1660 *

ACCORDING to Aufrecht ¹ Bhaṭṭoji had a pupil of the name कृष्णदत्तमिश्र called also वनमालिमिश्र. He was the son of महेशमिश्र and composed a work called the कुरुक्षेत्रप्रदीप. Vanamāli Miśra also composed a work called संध्यामन्त्रव्याख्या ब्रह्मप्रकाशिका, ² a MS of which has been described by Stein.³ It begins as follows :—

“ महेश्वरं नमस्कृत्य वनमाली महेशजः ।

करोति संध्यामंत्राणां व्याख्यां ब्रह्मप्रकाशिकां ॥ ”

It ends :—

“ भट्टोजिदीक्षितं नत्वा कृत्वा ब्रह्मप्रकाशिका ।

व्याख्येयं संध्यामंत्राणां मिश्रेण वनमालिना ॥

वेदार्थज्ञाने न शक्ता विप्रा वेदार्थवादिना ।

मध्याख्येयं समालोक्य दृढता क्षम्यता मम ॥

इति श्रीभट्टोजिदीक्षितशिष्यकुरुक्षेत्रनिवासिमहेशमित्रात्मजवनमालिमिश्रविरचितायां संध्यामंत्र-
व्याख्या ब्रह्मप्रकाशिका समाप्ता. ”

Kondabhaṭṭa, the nephew of Bhaṭṭoji Dikṣita composed a work called वैयाकरणभूषण. One वनमालिमिश्र composed a commentary on this work called “ वैयाकरणमतोन्मज्जना ⁴ ” and another work called “ सिद्धान्ततत्त्वविवेक. ” ⁵ As the

* *Adyar Library Bulletin* Vol. X, Part 4, pp. 231-235.

1 CC, I, 120 — “ कृष्णदत्तमिश्र called also वनमालिमिश्र son of महेशमिश्र, pupil of Bhaṭṭoji : कुरुक्षेत्रप्रदीप L. 2257. ” MS L. 2257 is described by R. Mitra in his *Notices*, VII, 1884, pp. 12-14. It ends :— “ इति श्रीकुरुक्षेत्रनिवासिमहेशमिश्रपुत्रेण श्रीभट्टोजिदीक्षितशिष्येण श्रीमद्वनमालिमिश्रेण संरचितः कुरुक्षेत्रप्रदीपः समाप्तः संवत् १९२५ ” (= A.D. 1869). This is a guide to the sacred places in Kurukṣetra.

2 CC, II, 130 — “ वनमालिमिश्र son of महेश, pupil of Bhaṭṭoji Dikṣita : संध्यामन्त्रव्याख्या ब्रह्मप्रकाशिका. ”

CC, III, 117 — Do.

CC, III, 144 — “ संध्यामन्त्रव्याख्या ब्रह्मप्रकाशिका by वनमालिमिश्र son of महेश II. ”

3 *Catalogue of Jammu MSS*, 1894, p. 21 (MS No. 5210).

4 CC, I, 614 — “ वैयाकरणभूषणमतोन्मज्जिनी by Vanamāli Miśra, L. 1789 N. P. VII, 68. ”

CC, II, 146 — “ Stein 46. ”

5 CC, I, 719 — “ सिद्धान्ततत्त्वविवेक ” On Syntax by Vanamāli Miśra, Lahore 8. ”

MSS of these works are not accessible to me, I am unable to say if this वनमालिमिश्र, the commentator of a work of Bhaṭṭoji's nephew, is identical with his namesake, the pupil of Bhaṭṭoji himself. H. P. Shastri,¹ however, states that Vanamāli, the author of the वैयाकरणमतोन्मज्जनटीका, was a pupil of Bhaṭṭoji Dīkṣita himself.

In my paper on the date of Bhaṭṭoji Dīkṣita published in the *Journal of the Tirupati Oriental Institute* (Vol. I, Part 2, pages 117-127) I have fixed up Bhaṭṭoji's literary career between about A. D. 1560 and 1620. Subsequently I have published two papers, one on the Chronology of the Works of Varadarāja (*P. V. Kane Volume*, 1941, pages 188-199) and the other on the Chronology of the works of Nilakaṇṭha Śukla (*New Indian Antiquary*, Vol. V, 1942, pages 177-183). Both these authors were pupils of Bhaṭṭoji Dīkṣita like Vanamāli Miśra and composed works say between A.D. 1610 and 1660. We have reason to suppose that Vanamāli Miśra, their contemporary and co-student studying at the feet of their common teacher Bhaṭṭoji, must have composed his works between about A.D. 1610 and 1660. This is a reasonable conclusion but it needs to be backed up by the evidence of contemporary MSS of the works of Vanamāli Miśra. Such evidence was not so far available to me. Fortunately in Fascicule II of the *Catalogue of Sanskrit MSS in the Anup Sanskrit Library* at Bikaner by Dr. C. K. Raja and Mr. K. M. K. Sarma (1946) I have found such evidence. It is as follows:

- (1) Page 134—MS No. 5 — कुरुक्षेत्रप्रदीप by कुरुक्षेत्रनिवासि वनमालिमिश्र, son of महेशमिश्र and pupil of भट्टोजि दीक्षित, dated *Samvat 1741* (= A. D. 1684).

This guru is no other than Bhaṭṭoji Dīkṣita because Kaunḍa Bhaṭṭa in his वैयाकरणभूषणसार (Benares Edition) says :—

“ भट्टोजिदीक्षितैः श्रेष्ठैर्निर्मिताः कारिकाः शुभाः ।

कौण्डभट्टेन व्याख्याताः कारिकास्ताः सुविस्तरम् ॥ ”

These Kārikās number 71 of which 35 have been explained by Vanamāli in this MS.

- (2) Page 145—MS No. 25 — कुरुक्षेत्रप्रदीप by the above author dated *Samvat 1709* (= A. D. 152) copied by दत्तमिश्र.

¹ Vide p. 13 of *Des. Cata. of Vyākaraṇa MSS* (R. A. S. B.) Calcutta, Vol. VI, 1931—Bhaṭṭoji wrote 71 Kārikās after the completion of his शब्दकौस्तुभ. The MS No. 4229 contains the first 35 Kārikās with commentary of Vanamāli who speaks of Bhaṭṭoji as his guru :—

“ जगतः पितरौ नत्वा पार्वतीपरमेश्वरौ ।

गुरुभिर्ये कृताः श्लोकाष्टीका तेषां वितन्यते ॥ ”

It is clear from the above dated MSS of the कुरुक्षेत्रप्रदीप that this work was composed by Vanamāli Miśra prior to A. D. 1652. Most probably this MS was written during the lifetime of Vanamāli. I cannot say if he was living up to A. D. 1684, when the other MS of this work was copied.

(3) Page 137—MS No. 61—सर्वतीर्थप्रकाश by the above Vanamāli Miśra (this MS bears no date).

(4) Page 164—MS No. 19—दिव्यानुष्ठानपद्धति by नारायणभट्ट, son of रामेश्वरभट्ट copied by वनमालिमिश्र in *Samvat* 1678 (= A. D. 1621).

The Catalogue does not say if the copyist वनमालिमिश्र of the above MS of A. D. 1621 was pupil of Bhaṭṭoji. Most probably this वनमालिमिश्र is identical with his namesake, the author of कुरुक्षेत्रप्रदीप, सर्वतीर्थप्रकाश, संध्यामन्त्रव्याख्या ब्रह्मप्रकाशिका, and perhaps of वैद्याकरणमतोन्मज्जना and सिद्धान्ततत्त्वविवेक. If this identity is proved to be correct we can definitely say that this MS of A. D. 1621 is a specimen of the handwriting of one of the pupils of the great grammarian Bhaṭṭoji Dikṣita.

As regards Aufrecht's statement that "कृष्णदत्तमिश्र" was another name of "वनमालिमिश्र" I have to say that it needs to be verified. In this connection I have to observe that the Bikaner MS of his कुरुक्षेत्रप्रदीप dated A. D. 1652 was copied by one "दत्तमिश्र" as stated in the Catalogue. It is possible to suppose that "दत्तमिश्र" in an abbreviated form of "कृष्णदत्तमिश्र" but I cannot say if कृष्णदत्तमिश्र and वनमालिमिश्र are identical. Possibly दत्तमिश्र, who copied in A. D. 1652 the MS of the कुरुक्षेत्रप्रदीप of वनमालिमिश्र, was a different person, though he might have been a member of the family of वनमालिमिश्र.

A Madhva writer of the name वनमालिमिश्र of the भारद्वाजगोत्र and hailing from the neighbourhood of Vṛndāvana composed मारुतमण्डन¹ and other works between c. A. D. 1575 and 1650. On folio 57 of MS No. 718 of 1882-83 of मारुतमण्डन in the Govt. MSS Library at the B. O. R. Institute he quotes from मनोरमा as follows:—

“उक्तं हि मनोरमायां अश्वक इत्यत्राश्वशब्दः अश्वे वर्तते, कन्प्रत्ययस्तु प्रतिकृतिरूपे सदशे इत्येके । अन्ये तु गौर्वाहीक इतिवत् अश्वशब्दः” etc.

The “मनोरमा” mentioned in the above quotation may be the प्रौढमनोरमा of Bhaṭṭoji Dikṣita (A. D. 1560-1620). The identity of वनमालिमिश्र,

¹ See my paper on this work in the *Indian Historical Quarterly*, Vol. XXII, (1946).

the author of the **मारुतमण्डन**, with his namesake, the author of the **कुरुक्षेत्र-प्रदीप** (MS of A. D. 1652), needs to be examined on documentary evidence. I have only recorded here the foregoing points to enable other scholars to study this point further. Chronologically there would be no difficulty in identifying these two authors of the same name **वनमालिमिश्र**.

3. Some Authors of The Ārde Family*

And Their Chronology — Between A. D. 1600 and 1825

HALL¹ in his *Bibliography* refers to Mss of the works of a writer on logic by name “Kṛṣṇabhaṭṭa Ārde” but indicates no chronology for them. Dr. Satischandra Vidyabhusana in his *History of Indian Logic*² refers to this author as Kṛṣṇabhaṭṭa Ārde and states that he died about 150 years ago. If the statement made by Vidyabhusana is correct we shall have to suppose that Kṛṣṇabhaṭṭa Ārde (not Ārde) died about A. D. 1771. This statement, however, seems to be wrong as will be seen from the evidence to be recorded in this paper, which shows that this author was living at Benares thirty years after the probable date of his death mentioned by Vidyabhusana, who unfortunately records no evidence for his surmise.

Aufrecht records about 74 works of this author. In CC II, 23 and CC III, 26 Aufrecht calls him son of Raṅganātha. In CC III, 114 he informs us that one रङ्गनाथ आरड, son of महादेव, wrote दशकुमारचरितपूर्वपीठिकासार (Stein 81). Hall in his edition of the *Vāsavadattā* (Bib. Ind. 1859) states that a rumour had reached him regarding a commentary on the *Vāsavadattā* by Kṛṣṇabhaṭṭa Ārde but Aufrecht makes no mention of this com-

* *Journal of the University of Bombay*, Vol. XII, Part II, pp. 63-69.

1 *Index to the Bibliography of the Indian Philosophical Systems* by Fitzedward Hall, Calcutta, 1859, pp. 81, 85, 87, 56, 59.

p. 81—गदाधरीविवृति and कृष्णभट्टी by Kṛṣṇabhaṭṭa Ārde, son of Raṅganātha, and pupil of one Hari. The Author was a Marahatta Brahmin of Benares. He had an elder brother Nārāyaṇa. He wrote a commentary on the निर्णयसिन्धु.

p. 85—जगदीशतोषिणी a commentary by Kṛṣṇabhaṭṭa Ārde (=KA)

p. 87—सिद्धान्तलक्षणकोड by KA.

p. 86—शक्तिवादविवरण by KA, son of Nārāyaṇa Bhaṭṭa, son of Raṅganātha Bhaṭṭa.

p. 89—आख्यातवाद टिप्पणी by KA.

2 *Vide* p. 486 of Calcutta Edition, 1921 : “Kṛṣṇabhaṭṭa Ārde was a Marathā, who wrote a gloss on Gadādhari called Gadādhari Kāśikā and one on Śiromaṇi's Tattva-Cintāmaṇi while residing at Benares where he died about 150 years ago. The gloss has been printed in Telugu characters.” Kṛṣṇabhaṭṭa begins his Kāśikā thus:—

“ श्रीकृष्णं मुहुरानम्य कृष्णो नारायणानुजः ।

गदाधरमतार्थानां टिप्पणीं तनुतेऽद्भुताम् ॥

राङ्गनाथी कृष्णशर्मा पण्डितेभ्यः कृताञ्जलिः ।

याचते भूय आनम्य दूष्यं बुद्ध्वा वचो मम ॥ ”

mentary. Hall further informs us in foot-note 1 on p. 47 of his *Preface* to *Vāsavadattā* as follows :— Kṛṣṇabhaṭṭa was “ a Maratha of Benares ; son of Raṅganātha and pupil of one Hari. Among his works are huge commentaries on the निर्णयसिन्धु, गदाधरी and जगदीशी. The second is called काशिका or गदाधरीविवृति; and the third मञ्जूषा or जगदीशतोषिणी. The गदाधरी is by गदाधरभट्टाचार्य. The जगदीशी by जगदीशतर्कालंकारभट्टाचार्य. They annotated respectively the whole and a part of the दीधिति of रघुनाथशिरोमणिभट्टाचार्य which consists of notes on the first two Sections of Gaṅgeśa Upādhyāya's तत्त्वचिन्तामणि, a celebrated treatise of Nyāya philosophy. ”

M. M. Professor P. V. Kane makes the following remarks regarding the above author but indicates no chronology for his works :—

“ Comm. (on निर्णयसिन्धु A. D. 1612) रत्नमाला or दीपिका by कृष्ण-

भट्ट आर्दे. ” 1

“ कृष्णभट्ट आर्दे (or आरड), son of रघुनाथ of Benares ; Author of रत्नमाला alias दीपिका on निर्णयसिन्धु of कमलाकरभट्ट. ” 2

The foregoing remarks of several scholars like Hall, Aufrecht, Kane, reveal that Kṛṣṇabhaṭṭa Ārde was not only a great logician but also a learned commentator on works pertaining to *dharmaśāstra* and *Kāvya*. Though I have not before me any Mss of the several works of this author I shall record in this paper some contemporary evidence which conclusively proves the chronology of this author.

The India Office Library Catalogue³ contains a description of 11 fragments of the *Kāśikā* of Kṛṣṇabhaṭṭa Ārde. This description is concluded with the remarks :—“ Date of this part (11th) संवत् १८५७ मिति चइतवदी १२ वारसनीचर. All parts were written about the same time. ” These remarks show that the above fragments were copied in Samvat 1857 = A. D. 1801. Elsewhere⁴ in this Catalogue Mss of अनुमानमञ्जूषा on the जगदीशी by this author are described but this description contains no dates of the Mss.

1 Vide p. 574 of *Hist. of Dharmaśāstra* Vol. I, 1930 (B. O. R. I.).

2 *Ibid.*, p. 687. — Vide Aufrecht, *CC I*, 298- निर्णयसिन्धु comm. by कृष्णभट्ट आर्दे. “ Hall, p. 81, K. 182, B. 3. 100, Burnell, 1806, Lahore, 10, Oppert II, 8045 (Kṛṣṇa Śarmā). ”

3 Part IV (Philosophy and Tantra Mss) by Windisch and Eggeling, 1894, pp. 618-619.

4 *Ibid.*, p. 625-627—Mss Nos. 1922, 1923.—Vol. I, has the following couplets after the Colophon—

“ अक्षपादमतार्थानां काशिका मुक्तिकाशिका ।

यथा त्यक्तशरीराणां काशिका मुक्तिकाशिका ॥ १ ॥

हरिः पिता हरिर्माता हरिर्भ्राता हरिः सुहृत् ।

हरिरेव जगत्सर्वं हरेरन्यन्नभाति मे ॥ २ ॥ ”

Colophon of Vol. II reads—

“ इत्यारडोपाह्वकृष्णभट्टविरचिता चतुर्दशलक्षणीमञ्जूषा ॥ ”

I was under the impression that Kṛṣṇabhaṭṭa Ārde was a Deśastha Mahārāṣṭra Brahmin. My friend Mr. Raghunātha Shastri Patankar of Rajapur informed me, however, that there is a family of Karhādā Brahmins¹ of the name "Ārde" now residing in the Rajapur Taluka of the Ratnagiri District and that he is in touch with the present members of this family. I have requested him to send me a genealogy of this family to enable me to see if our Kṛṣṇabhaṭṭa Ārde, the logician, belonged to this family originally and then migrated to Benares for his education.

The following evidence shows that Kṛṣṇabhaṭṭa Ārde was living at Benares about A. D. 1801-02, the date of the India Office Ms of his work referred to above.

In a Marathi Magazine² containing materials for the history of the Kāyastha Prabhus the history of a caste-dispute during the time of Peshwa Bajirao II is recorded. In this account of the dispute³ a letter from Benares Pandits is reproduced. It is addressed to the Poona Brahmins, and is signed by about 81 Brahmins of Benares grouped as follows:—

- | | |
|----------------------------|--------------------------------|
| 40—Mahārāṣṭra Brahmins ——— | संमतोयमर्थः (महाराष्ट्रानां) |
| 4—Vājasaneyi Brahmins— | " — (वाजसनेयिनां) |
| 21—Chittapāvan Brahmins— | " — (चित्तपावनानां) |
| 9—Karhādā Brahmins— | " — (करहाटकानां) |
| 7—Karnāṭaka Brahmins— | " — (करनाटकानां) |

81

The first name in the Karhādā group we find is the name "कृष्णभटजी अर्दे," while the sixth name is "बालमुकुंद अर्दे." The letter is dated Śaka 1723 or Samvat 1858⁴ = A. D. 1801. I feel no doubt that "कृष्णभटजी

1 In the Gotrāvali of Karhādā Brahmins with me I find the surname "Ārde" with gotras (1) काश्यप and (2) भारद्वाज. It is necessary to examine the works of Kṛṣṇabhaṭṭa Ārde and find out if he has recorded his own gotra incidentally.

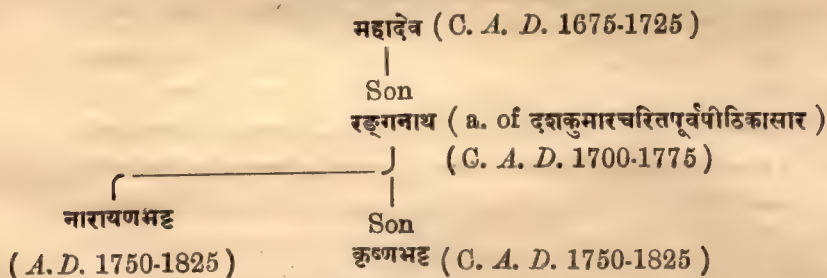
2 "कायस्थ प्रभूच्या इतिहासाची साधनें, Vol. I, No. 11 (Nirnayasagar Press, Bombay—"ग्रामण्याची हकीकत"—प्रकरण दुसरें), pp. 27-34.

3 Ibid, pp. 80—82: The letter begins—"स्वतिथ्रीमहंडकारण्यांतर्गतभीमरथीनाभिद्वयसंगत्यो-पलक्षितपुण्याख्यग्रामस्थ दाक्षिणात्यराजर्षिधर्माधिकारी प्रांत पुणें व आठघरे व समस्त ब्राह्मणान्प्रति-आर्यावर्तैकदेश आनंदवनत्रिकंटकविराजिताविमुक्त क्षेत्रस्थ भट्टधर्माधिकारिशेषप्रभृतीमनेका नतयो विलसंतु, चैत्रशुक्लपंचम्यवधि अत्रत्यक्षेममस्ति भावत्वं तदनुदिनमेधमानमाशास्महे. विशेषस्तु भाषया—आपण माघकृष्ण दशमीचीं पत्रें पाठविलीं ती पावलीं, etc."

4 The letter ends—"कलावें. सुज्ञान्प्रत्यलं पल्लवितेनेत्यनेका नतयो विलसंतु. शके १७२३ दुर्मतिनामसंवत्सरे संवत् १८५८."

जडे" of this letter of A. D. 1801 is no other than "Kṛṣṇabhaṭṭa Ārḍe," the writer of several works on logic and other subjects mentioned by me in this paper. If this identification is accepted we have evidence to believe that this author flourished between say A. D. 1750 and 1825 or so. As the India Office Library Ms of अनुमानमञ्जूषा is dated A. D. 1801 we have to suppose that Kṛṣṇabhaṭṭa was a full-fledged logician by A. D. 1800 and that many of his works on logic may have been completed before this year. Presuming now that he was about 50 years old in A. D. 1801 when he consented to a letter of decision in a caste-dispute we may reasonably allow for him a life-period between A. D. 1750 and 1825 (about 75 years).

The Ms of दशकुमारचरितपूर्वपीठिकासार mentioned by Stein¹ as the work of "रङ्गनाथ आरड" son of महादेव consists of 19 folios (complete). This रङ्गनाथ seems to be the same as the father of कृष्णभट्ट आर्दे, the logician, who was also called रङ्गनाथ as we have already seen. The genealogy of this logician will now be as follows:—



नारायणभट्ट mentioned by कृष्णभट्ट आर्दे as his brother seems to be different from his namesake, the son of लक्ष्मीधरभट्ट.² This नारायण लक्ष्मीधर आरड composed a work on *dharmaśāstra* called the गृह्यामिसागर of which Aufrecht (CC II, 32) records the following Mss. :—

"गृह्यामिसागर or प्रयोगसार by नारायणभट्ट. Bhāu Dāji 102, IO. 48. 1815. Rgb. 292, Stein 87."

"गृह्यामिसागर alias प्रयोगसार by नारायणभट्ट, son of लक्ष्मीधरभट्ट surnamed आरड (आरडे), quotes रामाण्डारव्याख्या on धूर्तस्वामी's भाष्य on आपस्तम्ब, प्रयोगपारिजात, प्रयोगरत्न, निर्णयसिन्धु, भट्टोजिदीक्षित, परशुरामप्रताप and रामवाजपेयी and his own श्राद्धसागर. Later than 1650 A. D."

Ms "Rgb. 292" in the above entry of Aufrecht is identical with Ms No. 292 of 1884-87 in the Govt. Mss Library at the B. O. R. Institute, Poona. There is another Ms of the work in the above library, viz., No. 63

1 *Cata. of Jammu Mss* by Peterson (1894), p. 81.

2 *Vide His. of Dharma. I* by P. V. Kane, p. 540.

of 1895-1902 which is dated Śaka 1693 = A. D. 1771. Ms No. 292 of 1884-87 is dated Śaka 1649 = A. D. 1727. It is thus clear that नारायण लक्ष्मीधर आरडे, the author of the गृह्याग्निसागर, flourished earlier than A. D. 1727 and later than A. D. 1612, the date of निर्णयसिन्धु, which is quoted on folio 122a of Ms No. 292 of 1884-87 ¹ as follows:—

“ निर्णयसिन्धौ पाराशरमाधवीये कालायनः ”

On the strength of the above evidence we can assign this author to the period A.D. 1650-1725 and consequently he is entirely different from नारायण रङ्गनाथ आरडे, the brother of कृष्णभट्ट आरडे (A. D. 1750 to 1825). The Ms of this work in the India Office Library is a late copy dated Śaka 1741 (=A.D. 1819). Professor H. D. Velankar has described two Mss of this work in his catalogue of the B.B.R.A. Society's Mss.,² but these Mss bear no dates. The work is a compilation treating of rites regarding the maintenance of the sacred fire, and rules of expiation in cases of irregularities. The author notes some Marathi equivalents³ for Sanskrit words on folio 8 (Ms No. 292 of 1884-87). It is now clear that the author of the गृह्याग्निसागर belongs to a branch of the Ārde family which I cannot

¹ This Ms begins—

“ श्रीगणेशाय नमः ॥

नस्वा कृष्णपदांभोजं गणेशं शंकरं शिवं ॥

लक्ष्मीधरं च पितरं भट्टनारायणं तथा ॥

यथाज्ञानं विचार्याथ पक्षशिष्टैरनुष्ठितं ॥

त्रीणि सूत्राणि तद्ग्रंथानालोक्यान्यांश्च भूरिशः ॥

आरडेत्युपनामा वै भट्टनारायणः सुधीः ॥

गृह्याग्निसागरं चैव कुरुते शिष्टतुष्टये ॥ ”

The Ms ends on folio 124—

“ इति श्रीमदारडोपनामक लक्ष्मीधरसूनुनारायणभट्टकृतगृह्याग्निसागरः समाप्तः । शके १६४९
पुर्वगसंवत्सरे वैशाखवदि द्वितीयायां सौम्यवासरे लिखितमिदं पुस्तकं श्रीभीमारमणविठ्ठलार्पण-
मस्तु ॥ ६ ॥ ”

आरडेत्युपनाम्ना वै भट्टनारायणेन च ॥

त्रीणी सूत्राणि तद्ग्रंथानालोक्यान्यांश्च भूरिशः ॥

सर्वलोकोपकाराय कृतो गृह्याग्निसागरः ॥ ६ ॥ ”

This is followed by the following endorsement in red ink—

“ ॥ गोविंदभट्ट पुराणीक माळवणकर याचे पुस्तक अ.....हे सत्य ॥ ”

² Vide pp. 214-215 of Velankar's Catalogue (Vol. II, 1928) Mss Nos. 679 and 680.

³ These are: कालायकः=वाटणे; त्रितिणि=चिंचा; लवली=मरीची

link up with the branch represented by कृष्णभट्ट आर्दे. The two branches may be represented chronologically as follows:—

लक्ष्मीधर (A.D. 1600—1660)

|
Son

नारायणभट्ट (A.D. 1650—1725)

..... महादेव (A.D. 1675—1725)

|
Son

रङ्गनाथ (A.D. 1700—1775)

| × (कमला)¹

Sons

|
[.....]
नारायण (A.D. 1750-1825) कृष्णभट्ट आर्दे
(A.D. 1801) बालमुकुन्द आर्दे

The Ms of Kṛṣṇabhaṭṭa's commentary on the *Nirṇāyāsindhu* described by Burnell² was copied at Benares in A. D. 1829.

In one of the Sanskrit addresses³ presented to Warren Hastings in A. D. 1796 by Benares Pandits, I find the following signatories:—

"(42) Krishna Bhattha "

"(44) Bala Mookoonda "

¹ Vide p. 121 of *Hultzsch Report II* (Madras, 1896) Ms No. 1240—Comm. on Gadādhara's दोषसामान्यलक्षण by कृष्णभट्ट आर्दे. Begins—

" आरडीयाह्वकृष्णेन रचिता दिप्पणी परा ।

गदाधरीयगृहिलानानंदयतु नित्यशः ॥

गदाधरमतार्थेषु दोषसामान्यलक्षणे ।

नञ् पंचचुरितार्थानां कृत्स्नानामेवकारिका ॥

वैकुण्ठमध्यावसतोः कमलारंगनाथयोः ।

देहजः कृतवानेनां कृष्णो नारायणानुजः ॥ "

² Vide p. 130 of *Burnell's Catalogue of Tanjore Mss*, 1879.

" निर्णयसिंधुदीपिका by कृष्णशर्मन् (कृष्णभट्ट) younger brother of नारायण. The author was a Mahraṭhā of Benares (See Hall's *Vāsavadattā* pref., p. 47, note). Begins—

" लक्ष्मीनारायणं नत्वा पितरौ च गुरुनपि ।

कृष्णशर्मवितनुते सारार्था सिन्धुदीपिकाम् ॥ etc. "

Written at Benares, Śaṃvat 1885.

(Vide p. 8579 of *Des. Cata. of Tanjore Mss*, Vol. XVIII, 1984)—Ms No. 18206.

³ Vide *Journal of Tanjore S. M. Library*, Vol. II, No. 1, pp. 10—14 (My paper on "Testimonials of Good Conduct to Warren Hastings by the Benares Pandits— A. D. 1796 ") See signatories to the second address to Warren Hastings.

On this address there are signatures of more than 67 Mahārāṣṭra Brahmins, etc., among which the above names occur. I am inclined to think that these persons are identical with कृष्णभट्ट आर्दे and बाळमुकुंद आर्दे of the 1801 A. D. letter from the Benares Pandits to Poona Pandits already referred to by me in this paper. Though the above signatures are not followed by the surnames of the writers in the 1796 address the circumstantial evidence is strong enough to support my identification of these writers with their namesakes in the 1801 letter. In fact I find that many signatories are common to both the documents as will be seen from the following comparison :—

Letter from Benares -- A.D. 1801	Sanskrit Addresses to Warren Hastings— A. D. 1796, from Benares Pandits
रामचंद्रभट्ट तारे	Rama-Chandra Sarmā surnamed <i>Tarā</i>
हिरापंडित शेष	Heera namee surnamed <i>Sesha</i>
हरिरामपंडित शेष	Sesha Haree Rama Panta
मुकुंद देव	Mookoonda Deva
बचंभट्ट मौनी	Bacham Bhattha Sarma surnamed <i>Mownee</i>
जयराम जोशी	Astrologer Jaya Rama
चिंतामणभट्ट कार्लेकर	Cheenta Manee surnamed <i>Kaarlakar</i>
बाळदीक्षित अयाचित	Bala Krishna Deekshita surnamed <i>Ayacheeta</i>
कृष्णभट्टजी भर्दे	Krishna Bhattha
बाळमुकुंद भर्दे	Bala Mookoonda
कृष्णदीक्षित लेले	Krishna Lalla
चिंतामणदीक्षित कानडे	Cheentamanee Deeksheeta surnamed <i>Karnataka</i>

It appears clear to me that Kṛṣṇabhaṭṭa Ārde, the logician, was a signatory to the Sanskrit address to Warren Hastings, an English translation of which by Mr. Wilkins is found on pp. 755-768 of the *Debates of House of Lords*, London, 1797. Kṛṣṇabhaṭṭa did not, therefore, die about A. D. 1771, as suggested by Dr. S. Vidyabhusana in his *History of Indian Logic*.

Our Kṛṣṇabhaṭṭa Ārde was a junior contemporary of the celebrated author Bālambhaṭṭa Pāyagunde, the author of the *Bālambhaṭṭi*, who is assigned by M. M. Professor P. V. Kane¹ to the period A. D. 1730-1820 and to whom Colebrooke had entrusted the compilation of a work called *Dharmaśāstra Saṅgraha* about A. D. 1801. On the Benares letter of A. D. 1801 to which Kṛṣṇabhaṭṭa Ārde is a signatory we find the signature of

1 Vide p. 462 of *History of Dharmatāstra*, I (1930).

“ बालंभटजी पायगुंडे ” who is no other than his namesake in the employ of Colebrooke in May 1801. ¹

It is difficult to fix the chronology of the several works of Kṛṣṇa-bhaṭṭa Ārḍe. I have already observed that the India Office Library Ms of the *Kāśikā* of this author is dated A. D. 1801. He must have written his works on *nyāya* prior to A. D. 1800 or so. In his commentary on Gadādhara's दोषसामान्यलक्षण our author refers to his parents कमला and रङ्गनाथ as residing in heaven (वैकुण्ठमध्यावसतोः कमलारङ्गनाथयोः). This statement shows that Kṛṣṇabhaṭṭa composed the commentary in question when his parents were no longer living. Possibly his parents died before A. D. 1800.

P.S.—I have assigned नारायण लक्ष्मीधर आरडे to the period A. D. 1650-1725. This conclusion is corroborated by the following additional evidence:—

- (1) A *nirṇayapatra* A. D. 1657 contains the following endorsement —“ संमतं नारायणभट्ट आरडे इत्युपनाम्नः ” (Vide pp. 78-81 of चितलेभट्ट प्रकरण by R. S. Pimputkar, Bombay, 1926).
- (2) H. P. Shastri [*Notices*, III, 1907, Calcutta] describes a Ms of लक्ष-होमकारिका by नारायणभट्ट आरडे, which is dated *Samvat* 1783 = A. D. 1727. We have already pointed out that the B. O. R. I. Ms of गृह्याभिसागर of नारायणभट्ट आरडे is dated *Śake* 1649 = A. D. 1727.

¹ P. V. Kane: *History of Dharma*. I, p. 461—Kane mentions the following dated Mss of Bālabhaṭṭa's works:—

(1) बालंभट्टी Ms in Benares Palace Library—A. D. 1774-75.

(2) उपाकृतितत्व Ms described by Stein in his *Catalogue of Jammu Mss*—A. D. 1791-92.

I may add the following Ms to the above list:—

(3) मिताक्षराव्याख्या (व्यवहारप्रकरण) 407 folios—*Samvat* 1850=A. D. 1794 (Vide p. 147 of Poleman's *List of Indic Mss in U. S. A.*, etc., 1938).

4. A Contemporary Manuscript of Bhānuji Dīkṣita's Vyākhyāsudhā *

Dated A. D. 1649

And Identification of his Patron Kīrtisimha of the Baghela Dynasty

(Between A. D. 1620 and 1660)

AUFRECHT ¹ records several MSS of the commentary of Bhānuji Dīkṣita on the "Amarakośa," called "Vyākhyāsudhā." Some of these are already described in the descriptive Catalogues of MSS so far published. Judging by this description we find in the first instance few MSS with any dates recorded in them. The India Office Library contains two MSS ² bearing dates A. D. 1800 and 1806 while the Bodleian Library, Oxford, contains three MSS, ³ one of which is dated A. D. 1793 while the remaining two are dated about A. D. 1700 and 1800 respectively. ⁴

In view of the absence of dated MSS of the "Vyākhyāsudhā" belonging to the 17th century, to the earlier half of which its author is generally assigned, I was interested to find that the MS of this commentary noted by Aufrecht, viz., "Bhr 200" was a contemporary copy of the work. This MS is identical with MS No. 200 of 1882-83 in the Government MSS Library at the B. O. R. Institute, Poona. It contains the commentary for the 2nd Kāṇḍa of the "Amarakośa" and is well preserved in spite of its age. It ends as follows:—

Folio 218b -- "इत्यमरसिंहकृतौ नामलिंगानुशासने ॥

द्वितीयोयं भूकांडः सांग एव समर्थितः ॥

॥ श्रीः ॥ श्रीः ॥

इति श्रीबघेलवंशोद्भवश्रीमहीधरविषयाधिपश्रीमहाराजकुमारश्रीकीर्तिसिंहदेवाज्ञया
श्रीभट्टोजीदीक्षितात्मजश्रीभानुजीदीक्षितविरचितायाममरटीकायां व्याख्यासुधाख्यायां द्वितीयः
कांडः संपूर्णतामगात् ॥ श्रीः ॥ श्रीः ॥

* Journal of the University of Bombay, Vol. XI, Part II, pp. 90-99.

¹ CC I, 26; II, 5; III, 6.

² Vide p. 274 of I. O. MSS Cata. Part II, 1889-MS No. 965, dated Śaka 1722 - A. D. 1800, MS No. 966, dated samvat 1862 - A. D. 1806.

³ Vide pp. 118-119 of Vol. II of the Catalogue by Winternitz and Keith, 1905.

MS No. 1102—Probably about A. D. 1700.

MS No. 1103—Samvat 1849 = A. D. 1793.

MS No. 1104—About 1800.

⁴ Vide. p. 163 of Cata. of British Museum MSS by Bendall, 1902-MS 390 is dated A.D. 1806.

संवत् शराभाचलचंद्रमाने गणेशचंद्रेश्वरस्य कृष्णे ।

गोपालजीकोऽमरसिंहकांडं व्याख्यासुधायां व्यलिखद्द्वितीयं ॥ १ ॥”

The chronogram containing the date of the copy is represented by the words शर, अश्र, अचल, चन्द्र — Samvat 1705 or A. D. 1649. If this date is correct we must look upon the MS bearing this date as a contemporary copy of the “Vyākhyāsudhā” of Bhānuji. Though this MS contains commentary for only the 2nd Kāṇḍa of the “Amarakośa” its value for a critical edition of the “Vyākhyāsudhā” for this Kāṇḍa at least should be very great as compared with the late MSS of the commentary. The colophon of this contemporary MS is also very important as it confirms similar colophons in the MSS of this commentary of later date. It is clear from this colophon that the “Vyākhyāsudhā” was composed by Bhānuji Dikṣita, son of Bhaṭṭoji Dikṣita by order of Kirtisimha-deva, ” who was a prince of the Baghela dynasty, ruling over the Mahīdhara territory.¹ As the MS is dated A. D. 1649, Bhānuji must have composed this commentary many years earlier than this date.

I shall now try to identify the patron of Bhānuji Dikṣita, who belonged to the Baghela dynasty and whose name was Kirtisimha. The colophon of A. D. 1649 quoted above gives the following particulars about Bhānuji’s patron:—

- (1) He was of the Baghela dynasty (बघेलवंशोद्भव).
- (2) He was ruler of Mahīdhara territory (महीधरविषयाधिप).
- (3) He was a prince (श्रीमहाराजकुमार) of the name कीर्तिसिंह.

I am of opinion that Kirtisimha, the Baghela patron of Bhānuji, is identical with Fateh Singh,² the founder of the Sohawal State in Baghel-

1 Both “ कीर्तिसिंहदेव ” and “ महीधरविषय ” need to be identified. I have tried to identify “ कीर्तिसिंह ” in this paper. “ महीधरविषय ” is possibly identical with *Maihar* State now under the Baghel Khanda Political Agency as suggested by my friend Dr. R. N. Dandekar. *Maihar* was originally a dependency of Rewa but later it went into the possession of the Bundela Raja of Panna (vide p. 189 of Vol. IX of *Imp. Gazet.*, London, 886).

2 Vide p. 47 of *Imp. Gazetteer of India*, Vol. XIII, London, 1887.—*Sohawal*—The State of Sohawal was formerly a portion of Rewa territory but about the middle of the 16th Century, when *Amarsingh* was ruler of Rewa, his son *Fate Singh* threw off his father’s authority and established his independence as Chief of Sohawal. His descendant *Lal Amarsingh* was found in possession on the British occupation of Baghel Khanda and was consequently confirmed in his State on his tendering a deed of allegiance. In consequence of the improvidence and misrule of its Chiefs the State has more than once come under British management. It was last made over in 1871 free of debt to the present Raja of Sohawal *Lal Sher Jang Bahadur Singh*, who is by race a Baghel Rajput. A small police force is maintained of about 50 men.

khanda in Central India. My reasons for the above identification are as follows :—

(1) The name “Kirtisimha” mentioned by Bhānuji Dikṣita is only a paraphrase of the name “Fatesingh.”

(2) Bhānuji Dikṣita¹ may be assigned to a period A. D. 1600 to 1660. His patron Fatesingh was living at this time.²

(3) It appears that Kirtisimha or Fatesingh had already founded the Sohawal Kingdom when Bhānuji wrote his commentary as Bhānuji calls his patron “the ruler of Mahidhara territory” (महीधरविषयाधिप). It is quite probable that “महीधर” is equivalent to “Maihar” and “महीधरविषय” means the “Maihar State” which was the dependency of Rewa and is now under the Baghelakhanda Political Agency as stated in the *Gazetteer*.³ As the town of Maihar is about 40 miles from Rewa, Fatesing may have made it his headquarters, when he threw off his father's authority. His brother Anūpasing was a minor when he came to the gādī of Rewa and ruled between A. D. 1640 and 1660. In view of this chronology for his brother's rule at Rewa we may safely assign him to the period A. D. 1620 to 1660 or so and make him a junior of Bhānuji

1 *Vide* my paper on the date of Bhaṭṭoji Dikṣita in the *Annals* (Tirupati Institute) Vol. I, pp. 117-127. As Bhaṭṭoji's career ended about A. D. 1620 we may assign his son Bhānuji to the period A. D. 1600 to 1660.

2 The genealogy and chronology of the Baghela dynasty corresponding to the dates of Bhaṭṭoji and Bhānuji may be given here:—

वीरभानु (A. D. 1540-1555)

रामचंद्र (A. D. 1555-1592)

वीरभद्र (A. D. 1592-1598)

विक्रमादित्य (A. D. 1598-1624)

अमरसिंग (A. D. 1624-1640) इन्द्रसिंग

सरूपसिंग

अनूपसिंग (A. D. 1640-1660) फतेसिंग (founder of Sohawal State)

3 *Vide* p. 189 of Vol IX of *Imp. Gazet.*, 1886.—*Maihar* is a station on the Jabalpur extension of the East Indian Railway, 97 miles from Jabalpur and 40 miles from Rewa. The town contains a fort built in the 16th century, where the Raja now resides.

Dikṣita, who calls him राजकुमार, whose father Amarsing ruled from A. D. 1624 to 1640.¹

If it is possible to determine when Fatesing or Kirtisimha became the ruler of the Mahādhara territory we can easily fix the earlier limit to the date of Bhānuji's Vyākhyāsudhā, the later limit being of course A. D. 1649, the date of the MS of the 2nd Kāṇḍa of this commentary already described in this paper. As Anūpasing, the brother of Fatesing, ruled between A. D. 1640 and 1660 and as he was a minor when he came to the gāḍī of Rewa in A. D. 1640, we may not be wrong in assigning Fatesing to the period A. D. 1620 to 1660 as we have remarked above. It is also possible to suppose that he threw off the authority of his father some years before A. D. 1640, when obviously he lost his father and the question of succession arose. If these statements, which I have based on the notes sent to me by the late Diwan Bahadur Janaki Prasad, are correct we may safely suggest that Bhānuji composed his "Vyākhyāsudhā" between A. D. 1620 and A. D. 1640. In making this suggestion I have presumed that Fatesing, the patron of Bhānuji, was born about A. D. 1620 and that he was about 20 years old when his father died in A. D. 1640 and was succeeded by the minor brother Anūpasing.

In the foregoing discussion I have made use of the scanty information in my possession regarding Fatesing Baghel whom I regard as the patron of Bhānuji Dikṣita. How Bhānuji came into contact with this prince I cannot say at present.

Tavernier visited Benares in A. D. 1666. He refers in his *Travels*² to a college at Benares founded by Raja Jaising (A. D. 1621-1657) for the education of the youth of good families. Is it possible to suppose that Fatesing or Kirtisimha may have had some contact with this college where some of the contemporary Rajput princes got their education at the hands of Brahmin pandits of Benares? As it seems, however, that Fatesing Baghel was a contemporary of Mirza Raja Jaising, he may not have received his education at the above college where the sons of Jaising got their education. We have, therefore, to presume that the contact of Bhānuji with Fatesing was independent of the above college like that of

¹ The chronology of the Baghela rulers given in this paper is based on the notes supplied to me by my friend the late Diwan Bahadur Janaki Prasad, M. A., LL. B., the Adviser to H. H. the Maharaja of Rewa. He was in constant correspondence with me on many matters of historical interest and I put on record my deep appreciation of his critical insight and indefatigable industry in investigating the history of the Rewa State. Unfortunately he died in 1938.

² Vide pp. 234-235 of Vol. II of these *Travels* (1889). Vide also my paper on Viśva-nātha M. Rāṇaḍe (p. 50 of Vol. 17, 1941, of B. B. R. A. S. Journal).

Kāvīndrācārya Sarasvatī with the Mughal Court and the Rajput princes who thronged at this court in the 17th century. ¹

I have identified महीधरविषय with the Maihar State and Kirtisimha Baghel with Fatesing Baghel, whom the *Gazetteer* calls the founder of the Sohawal State. As both the Maihar and Sohawal States are near ² each other in the Baghel Khanda agency it is possible to suppose that महीधरविषय comprised area belonging to both these states, when Fatesing became the ruler of this area and perhaps made महीधर or Maihar as his headquarters. I await more light on this question from close students of the history of Baghel Khanda, who may be able to settle the exact limits of the महीधरविषय over which Fatesing ruled after throwing off his father's authority sometime before A. D. 1640. At present I have no detailed knowledge of the history of the Maihar or Sohawal States subsequent to the rule of Fatesing or even before it and hence cannot say anything in this matter with certainty.

Curious views ³ have been current regarding the caste of Brahmins to which Bhaṭṭoji Dikṣita belonged. Some say he was a Deśastha Brahmin, while others say that he was a Sārasvata Brahmin. According to the generally accepted view he was a Telaṅga Brahmin. In view of these opinions I was surprised to find in the colophon ⁴ of a MS of the Vyākhyāsudhā the statement that it was composed by Rāmāśrama, (1) the pupil of Bhaṭṭoji Dikṣita and (2) of Gurjara caste. This statement adds one more caste to the list of castes, to which Bhaṭṭoji's family is supposed to have belonged. I shall deal in a separate paper with the validity of the tradition that Rāmāśrama was the name of Bhānuji Dikṣita after he became a sanyāsin. The colophon of the Tanjore MS which refers to the Gurjara

¹ Vide my paper on "Kāvīndrācārya Sarasvatī at the Mughal Court" (pp. 1--16 of *Annals of Tirupati S. V. Ori. Institute*, Vol. I, Part IV). The poet Jayarāma in his राधामाधवविलास-चंपू (Poona, 1922), composed about A. D. 1658, refers to a "बघेलनृपतेः कवीश्वर" at the court of King Shahaji, father of Shivaji the Great.

² The latitude and longitude of Sohawal and Maihar as recorded in the *Imp. Gazetteer* are as follows:—

(1) Maihar — Lat. 24°16' N ; Long. 80°48' E.

(2) Sohawal — Lat. 24°34'35" N ; Long. 80°48'50" E.

³ Vide Bhaṭṭoji Dikṣita Jñātiviveka by Rao Bahadur W. A. Bambardekar, Bombay, 1939.

⁴ Vide p 3821 of Vol. IX of *Des. Cata. of Tanjore MSS* (1930) — MS No. 4948 —

" इति श्री बघेलवंशोद्भव — महीधरावपयाधिपश्रीकीर्तिमिहदेवाज्ञया श्रीमद्भोजिदीक्षितशिष्य-गुर्जरजातीयरामाश्रमविरचितायामरटीकाया व्याख्यासुधाख्यायां प्रथमकांडसमाप्तः "

" खरसंवत्सरवैशाखशुक्लद्वितीया भानुवासरे ... लिखितमिदं पुस्तकं "

caste of Rāmāśrama has not much historical value as it is contradicted by the colophon of A. D. 1649 which neither refers to Rāmāśrama nor to his Gurjara caste as will be clear from this colophon already quoted elsewhere in this paper.

Presuming that Bhānuji Dikṣita and Rāmāśrama¹ are identical we may infer that Vatsarāja, a pupil of Rāmāśrama, in the following verse of his "Vārāṇasīdarpaṇāṭikā" composed in Samvat 1698 (A. D. 1641) refers to Bhānuji Dikṣita after he became a sanyāsin:—

“ भट्टोजिदीक्षितं नत्वा रामाश्रमगुरुं पुनः ।

वत्सराजः करोत्येतां काशीदर्पणकाशिकाम् ॥”

Bhānuji Dikṣita may have become a sanyāsin before A. D. 1641. It is also possible to surmise that he composed the "Vyākhyāsudhā" before he became a sanyāsin.

I have already referred in this paper to the importance of the MS of A. D. 1649, viz., No. 200 of 1882-83 for purposes of textual criticism. This importance will be better understood by a test comparison of the text of the "Vyākhyāsudhā" as represented by the printed edition and that found in the MS of A. D. 1649. The inflated character of the text in the printed edition is apparent from the Appendix to this paper prepared by Mr. M. M. Patkar.

The authentic life-history of the scholars who flourished in the 16th and 17th centuries is difficult to reconstruct on the strength of contemporary evidence. I have tried in this paper to collect and discuss some useful data regarding Bhānuji Dikṣita and his patron, which I hope will attract the attention of senior scholars, from whom I expect to get some more information on the subject than what I have gathered in this short paper.

¹ Vide p. 177 of *Des. Cata. of Kāvya MSS*, Vol. VII, by H. P. Shastri (R. A. S., Bengal), Calcutta, 1984. The genealogy of वत्सराज as given by him on folio 10A of the MS of दर्पण-प्रकाशिका is as follows:—

गणेश अग्निहोत्रि of surname त्रिपाठिन्
|
राघव (त्रिपाठिन्)
|
वत्सराज (A. D. 1641)

APPENDIX

(BY DR. M. M. PATKAR, B. A. PH. D.)

(This appendix gives a specimen of the variants in the text of the Vyākhyāsudhā of Bhānuji Dīkṣita as represented by the printed edition and the MS of A. D. 1649).

Printed Edition Nirṇayasāgar Press, Bombay, 1929, 2nd Kāṇḍa (Bhūmivarga)			MS No. 200 of 1882-83 dated Saṃvat 1705--A. D 1649 2nd Kāṇḍa (Bhūmivarga)		
PAGE	VERSE	READING	FOLIO	VERSE	READING
110	1	उक्ता	1b	1	उदिता
"	"	omitted कर्तरि च	"	"	कर्तरि च
"	"	पृथिव्यादिभिः	"	"	पुरादिभिः
"	"	शिलादीनि मनः शिलादी- नि । वृक्षादीनि पुष्पादीनि }	The Ms omits this portion		
110	2	क्षितौ	"	2	स्थितौ
"	"	इति वा	"	"	वा
"	"	अनवधौ	"	"	निरवधौ
"	"	गृह्योः	2b	"	गृह्योः
"	"	अच् वा घञर्थे को वा इति मुकुटः । तन्न । परिग- णनात् । अचः सत्त्वाच्च }	"	"	omitted अच् वा etc.
"	"	यद्वा प्रियते । धृङ् अव- स्थाने पचायच् }	"	"	omitted
"	"	तूलेऽथ	"	"	मूलेऽथ
"	"	भेदे	"	"	भेदे
"	"	निपातितः	"	"	निपातः
111	"	इति मेदिनी	"	"	इति विश्वः
"	"	यत्तु—क्षियन्त्यत्र—इति मुकुटः । तन्न अब्जभ्याम् इति ल्युटा बाधात् । }	"	"	omitted
"	3	नु लोपः	2b	3	न लोपो
"	"	omitted	"	"	को तो गुणेति ऋषि पृष्ठी
"	"	इति उपत्यये संप्रसारणे 'वो' तो गुण' इति ऋषिपृष्ठी }	"	"	omitted
"	"	इत्यच् । यत्तु—पृष्ठोदरा- दित्वात् अलोपः । बाहुल्य- कान्मन् टिलोपश्च । इति मुकुटः । तन्न उक्तरित्या निर्वाहात् । }	"	"	omitted

Printed Edition			Ms No. 200 of 1882-83		
Nirṇayasāgar Press, Bombay 1929,			dated Samvat 1705—A.D. 1649		
2nd Kāṇḍa (Bhūmivarga)			2nd Kāṇḍa (Bhūmivarga)		
PAGE	VERSE	READING	FOLIO	VERSE	READING
111	3	यत्तु-मह्यन्ते भूतान्यस्याम्, } मह्यन्ते, वा 'पुंसि' इति घः । } गौरादिङीष् इति मुकुटः । } तच्च । 'हलश्च' इति घञ् प्रसं- } गात् । कर्मणि घस्याप्रसंगाच्च । } 'करणाधिकरणयोः' अनुवर्त्तनात् }	2b	3	omitted
"	"	इति कश्चित् । तच्च 'कार- } ग्रहणाच्च' इत्युक्त्वात् । }	"	"	omitted
111-12	5	यत्तु-स्थान्यतेत्र । 'घञर्थे कः'- } इति मुकुटः । तच्च । परिगणनात् }	"	"	omitted
112	2	अथो	3a	6	त्रिष्वथो
"	"	निपातितः	3b	"	निपातः
			After इतिङीप् the Ms inserts the following verse जगत्स्याद्विष्टपे क्लृप्तं etc. which is found in the printed edition after 'यङ् विधानाश्च'		
"	"	वृद्धिक्षयो	"	"	वृद्धिक्षयौ
113	6	'एकं महाभूतं पृथ्वी, पञ्चमहा- } भूतेन्द्रियविषयात्मकं तु जगत्' } इति पृथ्वी जगतोर्भेदः }	"	"	omitted
113	8	पचायच् । दिश्यते वा । घञ् ।	"	"	omitted
"	"	इति मुकुटः । तच्च । घञो } ल्युङपवादत्वात् अतः—'अन्य- } त्रापि इति युञ् }	"	"	omitted
"	"	adds ग्रामसमुदाय लक्षणस्य before स्थानमात्रस्य	"	"	
"	"	adds आगोष्ठात् before गोष्ठशब्दमभिव्याप्य	"	"	
"	10	त्रिषु इत्यस्य बाधनार्थं पुंसि } इति । }	"	"	omitted
114	11	चत्वारि 'अस्मप्रायमुदाधिकस्य } वालुकायुक्तवेशस्य, }	"	"	omitted

Printed Edition Nirṇayasāgar Press, Bombay, 1929 2nd Kāṇḍa (Bhūmivarga)			Ms No. 200 of 1882-83 dated Saṃvat. 1705 = A. D. 1649 (2nd Kāṇḍa Bhūmivarga)		
PAGE	VERSE	READING	FOLIO	VERSE	READING
114	11	सिकताशर्करा	5a	11	The Ms trans. सिकता and शर्करा
		”	”	”	Adds अश्मप्रायमृदधिकस्य before चत्वारिवालुका बहुलदेशस्य
”	12	नद्यम्बुभिर्वृष्टयम्बुभिः संपन्नदेशस्य	”	”	omitted
”	13	सामान्यराजयुक्तदेशस्य	”	”	omitted
”	”	गावस्तिष्ठन्ति यत्र	”	”	गावस्तिष्ठन्त्यत्र
”	”	गोष्ठं गोस्थानके, गोष्ठी सभा- } संलापयोः स्त्रियाम्	”	13	Adds this after स्वार्थः omitted
”	”	भूतपूर्वगोष्ठस्य	”	14	सन्त्यत्र
”	14	सरन्त्यत्र	”	”	अलन्यम्भः
”	”	अलन्यम्भः	”	”	omitted
”	”	Adds पिपीलिकादि निष्कासि- तमृत्पुञ्जस्य after त्रीणी	5b	15	omitted
”	15	मुकुटः । तन्न । घञो ल्युट्पवा- } दत्वात् । आतो युच् कर्मणि वा	”	”	omitted
”	”	वर्त्ततेऽत्र	”	”	omitted
115	”	इति मुकुटः । तन्न ‘अजब्भ्याम् । } इति ल्युट् प्रसंगात् । करण- स्यापि कर्तृत्वविवक्षायां किच्- चौच’ इति ‘किच्’	”	”	omitted
”	”	तर्कुपिण्डे	6a	”	तर्कुपिण्डे
”	”	omitted	”	”	स्वङ्गाच्चेति
”	”	मार्गस्य	”	”	omitted
”	”	omitted	”	”	adds राजाहःसखिभ्य- ष्टच् after तत्पुरुषः and omits ऋक्पूर- इत्यः
”	16	मुकुटः । तन्न । इति क्लीबता- } प्रसङ्गात् । अतः ‘विरुद्धः पथः’ इति विप्रहीतव्यम्	”	”	omitted
”	”	कादेशः । कुमार्योऽपीषन्मार्गो } भवति । कुत्सितः पथः । ‘वाटः’ पथश्च मार्गश्च’ इति	”	”	omitted

Printed Edition			Ms No 200 of 1882-83		
Nirṇayasāgar Press, Bombay, 1929			dated Samvat 1705 = A. D. 1649		
2nd Kāṇḍa (Bhūmivarga)			2nd Kāṇḍa (Bhūmivarga)		
PAGE	VERSE	READING	FOLIO	VERSE	READING
115	16	दूर्मार्गस्य	6a	15	omitted
"	17	कान्तारं	"	17	कान्तारो
"	"	चतुष्पथस्य	"	"	चत्वरस्य
"	"	दूरान्यच्छायाजलादिर्वर्जितमार्गस्य	"	"	omitted
"	"	एकम् ' चोराद्युपद्रवैर्दुर्गममार्गस्य '	"	"	omitted
116	18	क्रोशद्वयपरिमितस्य	6b	18	omitted
"	"	' चतुःशतहस्तपरिमितस्य '	"	"	omitted
"	"	इति मुकुटः । तत्र । यस्यलुङ्- पवादत्वात् । बाहुलकाद्वा ल्युट् । युच् तु युक्तः }	"	"	omitted
"	"	इति मुकुटः । तत्र । अपो बाधकस्य ल्युटोऽपि 'पुंसि' इति घस्यापवादत्वात् }	"	"	omitted
"	"	एकं ' पुरमार्गस्य '	"	"	omitted

5. Kavikaustubha, an unknown Work On Poetics by Raghunātha Manohara And its Chronology — Between A. D. 1675 And 1700 *

Aufrecht mentions no work of the title कविकौस्तुभ. Dr. S. K. De's *History of Sanskrit Poetics* also contains no mention of any work of this title. Recently I came across a Ms of this work through the favour of Vaidya Śivarāma Raghunātha Khāṇḍekar of Nasik. He was under the impression that this work was composed by his grand-father Rāghava Kavi¹ or Raghunātha Āpā Khāṇḍekar of Puṇyastambha or Puṇtāmbe in the Ahmednagar District of the Bombay Presidency. On examination I find that the Ms of कविकौस्तुभ is not a work of Rāghava Kavi but that it belonged to him as I find from the endorsement towards the end of the Ms.²

As this work on rhetorics is unknown to Sanskritists I shall describe the present Ms and determine the chronology of its author *Raghunātha Manohara*. The Ms begins:—

“ ॥ श्री गणेशाय नमः ॥
अथ काव्यप्रबंधानां शल्यरूपान्समासतः ।
दोषान्वक्ष्ये क्रमेणैव पूर्वाचार्यैः प्रदर्शितान् ॥ १ ॥
छंदोभ्रष्टं क्रियाव्यस्तं क्रमहीनमसंमितं ।
अपार्थं न्यस्तसंबंधं श्लिष्टागमविरोधि च ॥ २ ॥
यतिभ्रष्टं तथा न्यूनपदं चैकार्थमेव च ।
व्यर्थं रीतिभ्रष्टमवस्थाद्रव्यभेदकम् ॥ ३ ॥

* *Poona Orientalist*, Vol. VII, Nos. 3 and 4, pp. 157-164.

1 I am preparing a special paper on the unknown works of Rāghava Kavi who flourished between A.D. 1758 and 1820 or so.

2 This MS contains 25 folios and is written on country paper. It is well preserved and appears to be about 150 years old. It contains the following post-colophon endorsement:—

“ पुस्तकमिदं खाण्डेकरोपनामक आपाजीपंतात्मज
रघुनाथनाम्नः सत्यं श्रीमत्पुण्यस्तम्भक्षेत्रे लिखापितम् ॥

श्रीलक्ष्मीवासुदेवार्पणमस्तु ॥ ” Many works of Rāghava were composed and written at
पुण्यस्तम्भक्षेत्र or Puṇtāmbe.

तथा देशकलान्यायकालहेतुविरोधिकं ।
 खण्डिताधिपदे चैव तथा हीनोपमस्मृतम् ॥ ४ ॥
 इति वाक्यात्मका दोषाः पददोषास्ततः क्रमात् ।
 स्वसंकेतप्रकृत्यार्थमप्रसिद्धमलक्षणम् ॥ ५ ॥
 अगौरवं श्रुतिकटुपुनरुक्तिरसंमतं ।
 व्याहृतार्थं तथा ग्राम्यं पददोषाः स्मृता तथा ॥ ६ ॥ ”

The Ms ends :— (folio 25b)

“ रघुनाथमुखारविन्दतो विगल्पचलसन्मणिस्रजा ।

इति तद्रचयन्तु सुन्दरं किल कण्ठाभरणं विपश्चितः ॥ १०७ ॥

इति श्रीकविकौस्तुभे महाकाव्यकविकुलावतंसमनोहरोपनामककृष्णपण्डितसूनुश्रीमद्विकं-

भट्टसूरिसुतश्रीमद्रघुनाथपण्डितकविकृतौ दूषणकथनं नाम द्वितीयं रत्नम् ॥ ”

This colophon gives us the following genealogy of the author Ragunātha Manohara :—

(C. A. D. 1600) कृष्णपण्डित of the surname मनोहर

|
Son

(C. A. D. 1650) भिकंभट्ट

|
Son

(A. D. 1697) रघुनाथपण्डित the author of the कविकौस्तुभ.

I am inclined to identify this रघुनाथ मनोहर with रघुनाथ मनोहर, the author of वैद्यविलास, a work on Medicine represented by several Mss¹ in our libraries. References to earlier works and authors mentioned by Raghunātha Manohara in his कविकौस्तुभ are :—

1 Vide Aufrecht, CO I, 613, II, 146.—I. O. Cata. No 2695 and B. B. R., A. S. Cata. by H. D. Velankar, Nos. 206 and 207. There are two Mss of वैद्यविलास at the Govt. Ms Library (B. O. R. Institute, Poona) No. 600 of 1899-1915 and No. 639 of 1895-1902. They are described by Dr. H. D. Sharma on pp. 363-364 of his Des. Cata. of Vaidyaka Mss (Vol. XVI, Part I), 1939. MS No. 600 of 1899-1915 is dated Śaka 1736 = A.D. 1814. It belonged to one दिनकर ज्योतिष (Dinkar Joshi). In some colophons the author is called “ कविकुलावतंस रघुनाथपण्डित ” (See fol. 9b). In the Ms of कविकौस्तुभ also he is called “ कविकुलावतंस रघुनाथपण्डित. ” The author refers to himself as “ कविराघव ” in verse 2 at the commencement :—

“ सद्भक्तिभाजां कविराघवेण वितन्यते वैद्यविलास एषः. ” The work is styled as “ महाकाव्य ”. No. 639 of 1895-1902 is a very modern copy without date.

In the Gotrāvali of Kōṅkanastha or Chitpāvana Brahmins we find the surname मनोहर. The Gotra of the मनोहर family is भारद्वाज (हिरण्यकेशी). The MS of the वैद्यविलास described in the India Office Catalogue mentions मनोहर as the surname of its author रघुनाथपण्डित.

- (1) धावुककवेः । काव्यशेखरे—fol. 2.
 (2) “मद्विरचितछन्दोरत्नावल्याम्”—fol. 2, 8,
 “यदि द्वितीयं च चतुर्थपञ्चमं . . गीता ॥ १० ॥”
 (3) सुश्रुते—fol. 2.
 (4) रघुवंशे—fol. 3, 4, 5, 8, 10, 11, 15, 17, 22, 23.
 (5) सुहृतेचिन्तामणौ—fol. 3.

This work was composed in Śaka 1522 = A. D. 1600 by राम,
 son of अनंत and पद्मा (Vide pp. 275, 278 of S. B. Dikshit :
History of Indian Astronomy, 1896.

- (6) किरातार्जुनीये—fol. 3, 7, 16, 19, 21, 25.
 (7) मम्मट—fol. 3, 6, 18.
 (8) माघ—fol. 3, 10, 19.
 (9) रत्नमालायाम्—fol. 4.
 (10) रसमञ्जर्याम्—fol. 4, 13, 21.
 (11) नैषधे—fol. 5, 24.
 (12) “चन्द्रशेखरस्य काव्यकुतूहले”—fol. 5.
 (13) “भवभूतेः साहित्यरत्नाकरे”—fol. 6, 23.
 (14) सङ्गीतरत्नाकरे—fol. 7.
 (15) भर्तृहरौ—fol. 7.
 (16) “कविमण्डनस्य ऋतुपञ्चाशिकायाम्”—fol. 8.
 “गुञ्जन्तः किल सुकुलेषु मत्तभृङ्गाः
 संयाते स्मरनृपतौ सितेषु रेजुः ।
 भेरीणां प्रसवितपाटले निदाघे
 कुर्वन्तो जयनिनदानिव प्रहृष्टाः ॥”
 (17) “मयूरकवेः काव्यमण्डने”—fol. 10.
 “सर्पिः शत्रुयशो हवीरिपुगणाः...त्वया तर्पिताः ॥ ६५ ॥”
 (18) कुमारसम्भवे—fol. 10, 21.
 (19) “मदनकवेः शृङ्गारकौमुद्याम्”—fol. 11.
 “कुचकोरकगुहिसोदरा नववोढा न पतिं तिरश्चकार ।
 भयमीलितलोचना भृशं करपङ्केरुहबद्ध ... ॥”
 (20) “वराहमिहिरस्य शृङ्गारतरंगिण्याम्”¹—fol. 12.
 “पीयूषं प्रपुरुषले च चन्द्रकांते
 निक्षिप्तं विधुकिरणैर्भृशं चकोराः ।

1 Vide p. 272 of *History of Indian Astronomy*, by S. B. Dikshit. शृङ्गारतरंगिणी is a comm.
 on अमरशतक by सूर्यसूरी or सूर्यदास (Born Śaka 1430 = A. D. 1508)—Vide Aufrecht. I, 660.

प्रेम्णा ते चपलतया च पात्रकल्पे
घर्मांशोस्तरुणकरैर्धनीकृतं च ॥ ५५ ॥ ”

- (21) “ धनंजयस्य कामप्रदीपे ”—fol. 12.

“ घनतरनवविन्ध्यकाननाली
कुसुममरुदति खिन्नरीणां ।
श्रममहरदयन्विलासिनीनां
सुललितचन्दनवपल्लवेषु भिन्नः ॥ ५८ ॥ ”

Vide CC I, 93—कामप्रदीप alam. B. 3-46 (of गुणाकर).

- (22) प्रबोधचन्द्रोदये—fol. 22.

- (23) हेमाद्रौ

- (24) “ धनञ्जयकवेः शृङ्गारमञ्जर्याम् ”—fol. 14.

“ ललिततरनिकुञ्जके किनादो.....मानिनीनां ॥ ६६ ॥ ”

(Vide CC I, 661 शृङ्गारमञ्जरी by king Shahaji and a work of this name on मलङ्कार etc.).

- (25) “ चिन्तामणिव्याख्यायां शिरोमणिभट्टाचार्यः ”—fol. 18.

“ चिन्तामणौ—दीधितिव्याख्या ”— (About 1500 A. D).

- (26) सारङ्ग्याम्—fol. 19.

“ सुरासुरैर्वन्दितपादपद्मं ... देवगुरुं शिवं च ॥ ८० ॥ ”

- (27) “ कङ्कणकवेः भावपञ्चाशिकायाम् ”—fol. 20.

“ सिन्धुसूनुपतेर्मित्रं.....भाति ते कीर्तिमण्डलम् ॥ १ ॥ ”

(Vide CC III, 83 -- भावपञ्चाशिका Kāvya by Kavi Vṛnda).

- (28) “ कुटुम्बकवेः प्रस्तावबन्धे ”—fol. 20.

“ दधाति चन्द्रः किरणैश्चकोरान् ... प्रकृतिर्हिताय ॥ ८५ ॥ ”

- (29) “ लल्लुमुहूर्तसार ”—fol. 23.

- (30) कुवलयानन्दे fol. 24-- “ उपमा यत्र सादृश्य...भवगाहते ”

Appaya Dikṣita composed the कुवलयानन्द. The life-period of Appaya is A. D. 1554-1626 (72 years) according to his descendants while others assign Appaya to the period A. D. 1520-1593 (Vide p. 341 of भट्टोजी-दीक्षित-ज्ञातिविवेक in Marathi by Rao Bahadur W. A. Bambardekar, Bombay, 1939).

It will be seen from the above references that the latest works mentioned by the author of the कविकौस्तुभ are (1) मुहूर्तचिन्तामणि of A. D. 1600 and (2) कुवलयानन्द of Appaya Dikṣita (A. D. 1550-1600 or so). We must, therefore, conclude that he flourished after about A. D. 1650. As our author seems to be identical with his name-sake कविकुलावतंस रघुनाथपंडित

मनोहर, author of the वैद्यविलास composed in A. D. 1697, the date of कविकौस्तुभ may be between say A. D. 1675 and 1700 or so.

So far only one work of this author, viz. वैद्यविलास on *medicine* was known. The present account of the कविकौस्तुभ proves conclusively that he composed this work on *poetics* as well. We have seen above that in this work he refers to and quotes from a work on *prosody* called the छन्दोरत्नावली composed by him "मद्विरचितछन्दोरत्नावल्याम्" in two places. As no such work has been discovered so far I quote below the verses from this work as quoted by रघुनाथ मनोहर:—

Folio 2a — "अत्र छन्दसि मद्विरचितछन्दोरत्नावल्याम् ॥

यदि द्वितीयं च चतुर्थपञ्चमं

तथाष्टमं तद्दशमं भवेद्गुरु ।

यदाक्षरं द्वादशकं महीपते

गिरन्ति वंशस्थमनल्पधीषणाः ॥

यदा द्वितीयं च तथा चतुर्थं

सखे भवेत्यं चमकं च दीर्घं ।

तथाष्टमं वा दशमं तथान्यम्

उपेन्द्रवज्रारण्यु(?)पुना गीता ॥ "

Folio 8a : — "अत्र प्रथमचतुर्थचरणयोर्यतिभङ्गे । छन्दोरत्नावल्याम्

सखे यदि च षष्ठकं तदनुचाष्टकं द्वादशं

द्वितीयमपि यत्र वा गुरु च षोडशाद्यान्यगौ ।

चतुर्दशमथ क्रमात्सकलभारग्वारानिधे

श्रुतिद्वयसरीसृपैर्विरतिरङ्ग पृथ्वी मता ॥ "

It is clear from the above three verses quoted by our author that he composed this छन्दोरत्नावलि earlier than his composition of the कविकौस्तुभ. Perhaps a Ms of Raghunātha's छन्दोरत्नावलि may be discovered hereafter. The present paper has added two more works to the only work वैद्यविलास of Raghunātha, known to the students of the history of Sanskrit literature. It has also given us the names of his father भिकंभट्ट and his grandfather कृष्णपंडित not found in the Mss of the वैद्यविलास as we find them described in our catalogues¹ of Sanskrit Mss. The genealogy of रघुनाथ मनोहर thus goes back to about A. D. 1600.

1. B. B. R. A. S. Mss Catalogue by H. D. Velankar, Vol. I, 1925, describes 2 Mss of the Vaidyavilāsa. He describes the work as follows on p. 70 :—

"A popular treatise on medicine in 10 chapters (tarāṅgas) composed in 1697 A. D. by Raghunāthapāṇḍita of the Manohara family and a resident of चेपावती (भागलपुर). For another Ms of the work having only 6 chapters Cf. I. O. No. 2695. See also Ulwar Cata, p. 72."

(Continued on the next page)

As regards the native place of Raghunātha we learn from the India Office Ms of the वैद्यविलास that it was चंपावती which has been wrongly identified with Bhagalpur by Dr. Eggeling¹ in his description of this Ms. As the author was a Deccani Brahmin his residence must have been somewhere in the Deccan. This suggestion gets confirmation from the identification of चंपावती with Chaul as we find it in the following verse in the *Sivabhārata* of Kavindra Paramānanda composed for Shivaji before A. D. 1674 :—

Chap. XXVIII, 59 — Here the Mogul General Shaista Khān orders another Muslim Sardar to conquer चंपावती :—

“ चंपावत्यथ कल्याणपुरं भीमपुरी तथा ।

पणवल्ली पुनर्नागस्थानं कार्यं त्वयात्मसात् ॥ ५९ ॥ ”²

Apart from the usage of the name चंपावती for Chaul as found in a poem of the latter part of the 17th century, when Raghunātha Manohara

(Continued from the last page)

The Ms ends :— “ इति द्रव्यप्रमाणम् ।

महेन्दुरसचन्द्रे च शाके मासि च कार्तिके ।

अयं वैद्यविलासश्च चरितो वृषवत्सरे ॥ ५२ ॥

... ..

मनोहरकुलाम्बोधे रघुनाथविधोर्भुवः ।

वागस्त्रैर्मै रसज्ञानां हृत्पद्मं विकसत्विह ॥ ५४ ॥

चम्पावतीपुरनिवासवतादरेण

संदर्भितश्च रघुनाथकवीश्वरेण ।

मोदाय वैद्यविदुषां गदखण्डनाय

मान्यः सतां जयति वैद्यविलास एषः ॥ ५५ ॥

इति श्रीवैद्यविलासमहाकाव्ये कविकुलावतंसरघुनाथपंडितकृतौ दशमस्तरंगः ॥ १० ॥ ”

1 Vide p. 949 of I. O. Mss. Cata. Pt. VII (1896)—Ms No. 2695.

“ Vaidyavilāsa.....by Raghunātha (or Rāghava) Paṇḍita Kaviśvara of the Manohara Kula a resident of चंपावतीपुर (Bhāgalpur)”. Mr. Nandalal Dey on p. 228 of his *Geographical Dictionary* refers to Chaul as follows :—

“ Chaul — चंपावती, 25 miles South of Bombay; it is the Semylla of the *Periplus* of the Erythrean Sea ”

(See also p. 46, Ibid and DaCunha's *History of Chaul and Bassein*, pp. 8--11).

2 चंपावती=चौल; कल्याणपुर=कल्याण; भीमपुरी=भिवंडी; पणवल्ली=पनवेल; नागस्थान=नागोठण.

Shaista Khān gave the above order during his camp at Poona (पुण्यपुरस्थितः शास्ताखानः).

lived at this place we may note here the fact that *Chaul* or *Revdaṇḍā* (in the Alibagh Sub-divison of the Kolābā District of the Bombay Presidency) is a place of great antiquity. "Under the names of चंपावती and रेवतीक्षेत्र local Hindu traditions trace it to the times when Krishna reigned in Gujarat." ¹

We may now sum up the facts so far brought forth regarding the life-history and literary activity of रघुनाथ as follows :—

(1) Raghunātha Manohara composed the following works :—

(1) वैद्यविलास on Medicine composed in A.D. 1697.

(2) छन्दोरत्नावलि a work on prosody mentioned and quoted in the कविकौस्तुभ — No MS discovered so far.

(3) कविकौस्तुभ on Poetics represented by only one Ms in the possession of Vaidya S. A. Khandekar of Nasik. This Ms belonged to Rāghava Āpā Khandekar (A.D. 1758-1825).

(2) The genealogy of Raghunātha as recorded by him in his कविकौस्तुभ is as follows :—

कृष्णपंडित — son भिकंभट — son रघुनाथ

(c. 1600 A.D.)—(c. 1650 A.D.)—(A.D. 1697).

(3) The native place of Raghunātha Manohara was चम्पावती which appears to be identical with *Chaul* about 25 miles south of Bombay.

(4) In his कविकौस्तुभ Raghunātha mentions and quotes from the following works which are not recorded in Aufrecht's *Catalogus Catalogorum* :—

(i) काव्यशेखर.

(ii) His own छन्दोरत्नावलि.

(iii) काव्यकुतूहल.

(iv) ऋतुपञ्चाशिका.

(v) काव्यमण्डन.

1. Vide p. 376 *Imperial Gazetteer* Vol. III, (1885). From the History of *Chaul* recorded here we learn that *Chaul* was known to Ptolemy (A.D. 150), to the author of the *Periplus of the Erythrean Sea* (A.D. 247) and to Hwen T'sang (A.D. 642). The Arab travellers of the 10th, 11th and 12th centuries also refer to it. The subsequent travellers to refer to *Chaul* are :—(1) *Nikitin* (A.D. 1470), *Jean Hugues* (A.D. 1533). In 1505 A.D. the Portuguese first appeared at *Chaul*.

- (vi) शृङ्गारकौमुदी.
- (vii) सारङ्गी.
- (viii) प्रस्तावबंध.
- (ix) भावपञ्चाशिका. ¹

¹ The work भावपञ्चाशिका mentioned by Raghunātha appears to have been in Sanskrit. Kavi Vṛnda's भावपञ्चाशिका mentioned by Aufrecht (CC III, 88) appears to be a Hindi work. Vide B. O. R. Institute No. 364 of 1892-95 — “ इति श्रीकवीश्वंदविरचीता भावपञ्चाशिका संपूर्णा.” The Ms records two dates, viz. (1) संवत् १७४३ (A. D. = 1687) and (2) संवत् १९४७ which is not obviously Vikrama Samvat. The first date may represent the date of composition while the second represents the date of the copy.

6. Karpūriya Śivadatta and his Medical Treatises — Between A. D. 1625 and 1700.*

Aufrecht records the following manuscripts of *Śivakośa* by Śivadatta with his own commentary:—

CC, I, 647 — “ शिवकोश lexicon by Śivadatta Oxf. 195a.”¹

CC, II, 154 — “ शिवकोश lexicon by Śivadatta Comm.—Śivaprakāśa by the same, Stein 54.”²

Both the MSS of the *Śivakośa* and its commentary *Śivaprakāśa* mentioned by Aufrecht are inaccessible to me for study and analysis. Subsequent to the publication of Aufrecht's *Catalogus Catalogorum* the B. O. R. Institute published a list³ of MSS added to the Government MSS Library. In this list we find a complete MS of the *Śivakośa* with the *Śivaprakāśa*, viz. No. 616 of 1895–1902. As the lexicon was composed in A. D. 1677 and as it is a compilation based on many early lexicons and other works it is worthwhile recording a complete list of the works and authors mentioned in it especially because no such list has been given either by Aufrecht or Stein. Prof. Rāmāvatāra Śarmā also refers to this lexicon casually in his survey⁴ of lexicons. Aufrecht⁵ mentions संज्ञासमुच्चय as the work of Śivadatta and records only one MS of it, viz. “L. 1481.” This MS has been described by Rajendralal Mitra in his *Notices of*

* *Poona Orientalist*, Vol. VII, Parts 1 and 2, pp. 66–70.

1 Vide p. 195 of Aufrecht's *Catalogue of MSS in the Bodleian Library*, Oxford, 1864. Aufrecht has pointed out the date of the lexicon viz. Śaka 1599 (= A.D. 1677) represented by the chronogram “नवग्रहतिथि” at the end of the work.

2 Vide p. 54 of *Catalogue of Jammu MSS* (1894).

MS No 398 — शिवकोशव्याख्या शिवप्रकाशः by शिवदत्त कर्पूरीय चतुर्भुजात्मज — dated Samvat 1880 (= 1824), complete. The text and commentary are by the same author — Date of composition Śaka 1599 (A. D. 1677).

The B. O. R. I. MS No 616 of 1895–1902 has the following colophons:—

Text — “ इति कर्पूरीय शिवदत्तकृतः शिवकोशः पूर्णः . ”

Comm. — “ इति श्रीकर्पूरीय चतुर्भुजात्मज मिश्रशिवदत्तकृतः शिवप्रकाशः पूर्णः . ”

3 Vide p. 23 of *Lists of MSS* (B. O. R. I.) Poona, 1925.

4 Vide p. I intro. to *Kalpadrūkośa*, Vol. 1, Baroda, 1928 — The *Śivakośa* of Śivadatta composed in 1677 is homonymous and has a commentary called *Śivaprakāśa*.”

5 CC, I, 687 — “ संज्ञासमुच्चय med. by Śivadattamiśra, L. 1481. ”

Sanskrit MSS. ¹ It was copied in A.D. 1719 and is perhaps the oldest dated MS of Śivadatta's works. At any rate it is removed in point of time by about 42 years from the *Śivakośa* and its commentary. Śivadatta ² was a physician trained under his own father Caturbhuja and other eminent and learned physicians of his time as stated by him in verse 2 at the close of his संज्ञासमुच्चय.

Works and authors mentioned by Śivadatta in his own commentary on the *Śivakośa* (MS No 616 of 1895-1902) are:—

- | | |
|---|--|
| 1. वाग्भट, fol. 1 | 19. बोपदेव fol. 8 |
| 2. शब्दार्णव, fol. 2 | 20. देवलः, fol. 9 |
| 3. मेदिनी, fol. 3 | 21. सिंहः, fol. 10 |
| 4. विश्व, fol. 3 | 22. हलायुधः, fol. 10 |
| 5. धन्वंतरी, fol. 3 | 23. द्विरूपकोष, fol. 10 |
| 6. भावमिश्र, fol. 3 (C. A. D. 1550) | 24. मेघदूत, fol. 11 |
| 7. राजनिघंटु, fol. 4 | 25. विश्वलोचन, fol. 11, (Vide my paper in the <i>Karnāṭak Historical Review</i> , III, 15-20). |
| 8. केयदेव, fol. 4 [Vide my paper in <i>Annals B. O. R. Institute</i> , XIX, 188-190]. | 26. वाग्भट्टाचार्यः fol. 11 |
| 9. अभिधानचूडामणि, fol. 4 | 27. तारपालः, fol. 12. |
| 10. अमर, fol. 4 | 28. लोचन, fol. 12, (See No. 25 above) |
| 11. हृदयदीपक, fol. 4 | 29. गुणरत्नमाला, fol. 13 |
| 12. निघंटुः, fol. 5, निघंटुः (5) | 30. सिद्धमन्त्रप्रकाश, fol. 14 |
| 13. बल्लण, fol. 5 | 31. वैद्यवल्लभः, fol. 14, 62 |
| 14. वाचस्पति, fol. 5, 6 | 32. रत्नकोष, fol. 15 |
| 15. हैमः, fol. 6 | 33. रुद्र, fol. 15 |
| 16. बाष्पचंद्रः, fol. 6 | 34. रभस, fol. 15 |
| 17. मदनविनोद, fol. 7 | 35. चाणभट्ट, fol. 15 |
| 18. त्रिकांडशेषः fol. 8 | |

1 Vide p. 79, of Vol. IV of *Notices* — MS No. 1481 Dated Śaka 1641 = (A. D. 1719) — A treatise on Nosology, Therapeutics and Materia Medica : By Śivadatta Miśra.

End:— “ संज्ञासमुच्चयमुं लघुवाग्भट्टादि-

ग्रंथप्रकाशनपरं विषमस्थलेषु ।

तातादधीत विधिवद्भरवैद्यविद्यः

चक्रे चतुर्भुजसुतः शिवदत्तमिश्रः ॥ २ ॥ ”

2 Vide Aufrecht, CC, II, 60 — नलोदयटीका by शिवदत्त, Peters 5. 351 = MS No. 351 1892-95.

This शिवदत्त calls himself “ भगवन्मिश्रतनूजः. ”

36. दमयन्तीकाव्य, fol. 15
37. भमरचंद्र, fol. 16
38. रसरत्नसमुच्चये वाग्भटाचार्यः, fol. 16
39. शाश्वत, fol. 20
40. लोलिवराज, fol. 21, (Vide my paper in *Indian Culture*, VII, Nos. 3-4)
41. धर्मदास, fol. 22
42. माधव, fol. 22
43. नाममाला, fol. 24
44. केशव, fol. 25
45. नान्यदेव fol. 25
46. भमरमाला, fol. 32
47. वोपाहित, fol. 32
48. धर्मिष्ठ, fol. 33
49. आश्चर्यमंजरी, fol. 33
50. धरणि, fol. 34
51. राम, fol. 35
52. भारवि, fol. 35
53. हेमचंद्र, fol. 36
54. सुभूति, fol. 37, [Vide my paper in *Annals* (B. O. R. Institute) XVI, 313—314 and Prof. *Kuppuswami Sastri Volume*, 41-51]
55. हारावलि, fol. 39
56. भजय, fol. 41
57. पुरुषोत्तम, fol. 41
58. मुकुट, fol. 44, 68
59. रामाश्रमाः fol. 45, 57, 59, 83, 91, 93, 96
60. माघ, fol. 45
61. वृद्धाः, fol. 47
62. नारायणभट्टाः, fol. 53
63. माला, fol. 53
64. हेमाद्रि, fol. 59, (Hemādri's commentary on the *Aṣṭāṅgahr̥daya* is possibly referred to (Vide my Introduction to *Aṣṭāṅgahr̥daya* edited by Harishastri Paradkar, N.S. Press, Bombay 1938)
65. सुश्रुत, fol. 59
66. अष्टांगसंग्रह, fol. 66
67. वंगसेन, fol. 68, (Vide my paper in *Indian Culture*, III, 535-543)
68. रंतिदेव, fol. 73
69. प्राच्याः, fol. 71
70. हृदचंद्रः, fol. 74
71. चंद्रनंदनः, fol. 74
72. रूपनारायण, fol. 76, 83
73. स्वामी, fol. 77, 83
74. कालिदास, fol. 80.
75. विदग्धमुखमंडन, fol. 88
76. जेजुटः, fol. 90
77. भवभूति, fol. 92
78. गुणमाला fol. 93
79. उत्पलिनिकोष, fol. 104

Many of the lexicons in the above list are mentioned innumerable times but I have desisted from noting all these references for want of space. I shall prove in a separate paper that the references to “रामाश्रमाः” by Śivadatta (Vide No. 59 in the above list) are to the “व्याख्यासुधा” commentary on the *Amarakośa* by Bhānuji Dikṣita, son of Bhaṭṭoji Dikṣita. ¹ Bhānuji flourished between A. D. 1600 and 1650 or so and hence

¹ Vide my paper on the Date of Bhaṭṭoji Dikṣita in the *Annals* (Tirupati Ori. Institute), Vol. I, pp. 117-127. Bhānuji was a contemporary of Varadarāja, the pupil of Bhaṭṭoji (Vide my paper in *Festschrift P. V. Kane*, pp. 188-199).

may be looked upon as the senior contemporary of Śivadatta, who composed his lexicon in A. D. 1677.

It appears that Śivadatta was a learned physician and had an equally learned son of the name Kṛṣṇadatta, who composed, a commentary on the *Dravyaguṇaśataśloki* of Trimalla.¹ This commentary is called *Dipikā* or *Dravyadipikā*. Aufrecht records the following MSS of this commentary:—

CC, I, 120 -- " Oudh IX, 26 " and " NP, V, 30 "

CC, II, 51 -- " Rgb 922 " (by कृष्णदत्त son of शिवदत्त). The MS " Rgb 922 " is identical with No. 922 of 1884-87 in the Government MSS Library at the B. O. R. Institute. This MS contains a corrupt colophon as follows:—

folio 33 -- " विश्वदितचतुर्भुजतातावासविश्वदत्तसुतस्य । कृष्णदत्तः कृतिनः कृतिरेषा "

It is clear from this colophon that कृष्णदत्त was the son of शिवदत्त, who was himself the son of चतुर्भुज. In verse 2 at the beginning of the work Kṛṣṇadatta refers to his own authorship of the work as follows:—

" त्रिमल्लभट्टरचितो यो द्रव्यगुणसंग्रहः ।

कृष्णदत्तेन तट्टीका क्रियते द्रव्यदीपिका ॥ २ ॥ "

On the strength of the data gathered so far we can reconstruct the following genealogy of Śivadatta's family:—

कर्पूरीय चतुर्भुज (A. D. 1600-1650)

↓
Son

{ Between } शिवदत्त — Composed शिवकोश with commentary in A. D.
A. D. 1625 } 1677 and संज्ञासमुच्चय (MS of A. D. 1719)
{ and 1700 }

↓
Son

(C. A. D. 1700) कृष्णदत्त composed द्रव्यदीपिका

Aufrecht has already pointed out that शिवदत्तमिश्र is mentioned in the *Kavindrācandrodāya*. This work has now been published.² In the list of Benares Pandits whose tributes to Kavindrācārya Sarasvatī³ are recorded in the above work we find the name of शिवदत्तमिश्र. The identity of

1 Trimalla flourished between A. D. 1388 and 1499 according to Prof. H. D. Velankar (Vide p. 59 the *Catalogue of B. B. R. A. Society MSS*, Vol. I (1925) — MS No 175 of *Dravyaguṇaśataśloki*).

2 Edited by Dr. Hara Datta Sharma and Mr. M. M. Patkar, published by Oriental Book Agency, Poona, 1939.

3 Vide my paper on "Bernier and Kavindrācārya Sarasvatī at the Mughal Court" (*Annals of the S. V. Ori. Institute, Tirupati*, Vol. I Part 4, pp. 1-16).

this शिवदत्तमिश्र with his namesake the author of the *Śivakośa* needs to be examined. *Śivakośa* was composed in A. D. 1677 by Śivadatta and it is highly probable that this author, who was a junior contemporary of Kavīndrācārya Sarasvatī may have joined other Benares Pandits in their chorus of congratulations offered to Kavīndrācārya on the occasion of the abolition of the pilgrim tax at Benares through the successful intervention of Kavīndrācārya with Emperor Shah Jahan (A. D. 1628-1658).

The editors of the *Kavīndracandrodaya* make the following remarks regarding Śivadatta Miśra in their Introduction (p. viii):—

“ 44. *Śivadatta Miśra*, son of Caturbhuja, author of *Śivakośa* written in 1677 and *Samjñā Samuccaya* (med.) (CC. I, 649a). Prose passages 1-14 on p. 26. ”

Evidently they tentatively follow the identification of the Ś. Miśra of the *Kavīndracandrodaya* with his namesake, the author of the *Śivakośa* as suggested by Aufrecht. We have, however, to see if the prose passages ascribed to Śivadatta Miśra furnish any conclusive proof about this identity. My examination of prose passages shows nothing in them to prove the above identity except the identity of names indicated by the expression.

“ शिवदत्तमिश्राणामेताश्चतुर्दशप्रशस्यन्तुपूर्वः ”

Prof. Velankar describes a MS¹ of a commentary on the *Rasahrdaya* of Govinda. This commentary was composed by one चतुर्भुजमिश्र, son of महेशमिश्र of the Kurala family (कुरलवंशपयोधि). Has this चतुर्भुजमिश्र of the कुरलवंश any connection with the कर्पूरीयचतुर्भुजमिश्र? This question cannot be answered at present.

1 Vide p. 64 of *Cata. of B. B. R. A. Society's MSS*, Vol. I. (1925) — MS No. 192. One चतुर्भुज composed his *रसकल्पद्रुम* in Samvat 1705 = A. D. 1649 (Vide p. XXXV of Stein's *Kashmir Catalogue*) for Shāyastā Khān,

**7. Exact Date of the Advaitasudhā of Lakṣmaṇa Paṇḍita
(A. D. 1663) and his possible Identity with
Lakṣmaṇārya, the Vedānta teacher of
Nīlakantha Caturdhara, the Commentator
of the Mahābhārata ***

My friend Mr. K. M. K. Śarmā, Curator of the Anup Sanskrit Library, Bikaner, has just published a note, on सारस्वताद्वैतसुधा (a Dissertation on the *Raghuvamśa*) by Lakṣmaṇa Paṇḍita. ¹ I note below some points from Mr. Sarma's note :—

(1) The only work of LP (= लक्ष्मणपंडित) well-known to scholars is his commentary सारचन्द्रिका on the *Rāghavapāṇḍavīya*.

(2) लक्ष्मण the author of the *Yoga-Candrikā* (CC, I, 536) and लक्ष्मण the author of सारचन्द्रिका are identical.

(3) There are two MSS of the *Yoga-Candrikā* ² in the Anup Library, Bikaner (Nos. 4404 and 4405). One of these MSS, viz. No. 4405 is dated *Samvat* 1747 (= A. D. 1690).

(4) LP was of *Kauṇḍinya Gotra*. He was the son of Datta and Gojāmbikā.

(5) LP was the younger brother of Gaṇeśa and Raghunātha of Benares.

(6) Nāgeśa and Nārāyaṇa, his maternal uncles, were his preceptors in medical science.

(7) उत्तमश्लोकतीर्थ (the author of लघुवार्तिकटीका) was his preceptor in *Advaita*.

* *Poona Orientalist*, Vol. X, Nos. 1 and 2, Pages 1-7.

1 Vide pp. 69-72 of *Jour. of Ganganatha Jha Research Institute*, Allahabad, Vol. II, Part 1 (November, 1944).

2 There is a MS of the *Yoga-Candrikā* in the Govt. MSS Library at the B. O. R. Institute (No. 763 of 1882-88). It is called *Vaidyaka Yoga-Candrikā*. In verse 3 LP refers to his gurus in medicine, viz. नागनाथ and नारायण as follows :—

Folio 6 — “ विचक्षणानां बुधनागनाथनारायणौ तावद्दमानतोऽस्मि. ” This MS is dated Śaka 1778 (= A. D. 1856). The MS belonged to भाऊ भटजी पुराणीक बोरसाइवाडीकर. It was copied from the original belonging to “ रामचंद्र सखाराम गीजरे. ”

(8) He pays his homage to रामाश्रम also. This Rāmāśrama is possibly identical with his name-sake, the son of Bhaṭṭoji Dīkṣita. If this identity is correct we get about A. D. 1650 as the upper limit for the date of LP.

(9) The lower limit for the date of LP is A. D. 1690, the date of the Bikaner MS of his *Yoga-Candrikā*.

(10) We can assign LP to the latter half of the 17th century, i.e. between A. D. 1650 and 1700.

(11) There is a MS of the सारस्वताद्वैतसुधा of LP in the Anup Library, Bikaner. It is a philosophical and grammatical dissertation on the *Raghuvamśa* of Kālidāsa. The MS contains 66 folios ($8\frac{1}{2}'' \times 3\frac{1}{2}''$) containing the commentary upto the 16th verse of Canto I.

I have now to add the following information about LP and his works as gathered by me during the course of my studies :—

(1) Mr. Sarma is correct in assigning LP to the period c. A. D. 1650–1700.

(2) There is a MS of the *Advaitasudhā* of LP in the Govt. MSS Library at the B. O. R. Institute, Poona. It is No. 143 of 1902–1907. In this MS we find the exact date¹ of composition of this *Advaita* work, viz. *Samvat 1719 = A. D. 1663*.

(3) LP was a contemporary of Nilakaṇṭha Caturdhara the celebrated commentator of the *Mahābhārata*, who flourished at Benares between A. D. 1650 and 1700 as I have proved in several papers.

(4) The *Catalogue of Alwar Darbar MSS* by Peterson (1891), p. 19 describes a work called अद्वैतसुधाकल्प which is possibly identical with the अद्वैतसुधा (B. O. R. I. MS) and the सारस्वताद्वैतसुधा (Bikaner MS). Peterson makes the following remarks about this Alwar MS :—

" 484 — अद्वैतसुधाकल्प by लक्ष्मण, son of दत्तसूरि of the कौण्डिन्यकुल and गोजा of the आत्रेयकुल of Benares. गणेश and रघुनाथ were his elder brothers and नागेश and नारायण, his uncles on the mother's side. He praises his teacher उत्तमश्लोक and रामाश्रम. दत्त's father was विश्वनाथ. Our

1 The colophon of the MS records this date :—

“ नन्देन्दुस्वरधरणी गणपसंवत्संपन्ति गतवति विक्रमे क्रमेण ।

शुक्लेशोषितगिरिना तिथौ सुसिद्धा वाग्देवीकृतिविवृतिर्मम प्रसिद्धा ॥ ”

The chronogram नन्द (9), इन्दु (1), स्वर (7), धरणी (1) is equal to Samvat 1719 = A. D. 1663. I have described this MS on pp. 260–261 of my *Cata. of Kāvya MSS* (B. O. R. Institute), Vol. XIII, Part II (1942).

author was a hearer of शुक्रदीक्षित's lectures and he learned तर्क from माधव and वेद from his father. "

(5) S. R. Bhandarkar's Report on MSS (2nd Tour—1904-1906) p. 45, describes a MS of the अद्वैतसुधा as follows:— "*Advaitasudhā*, commentary on the सारस्वतोपनिषद् which is also called रघुवंश. It is by लक्ष्मणपंडित son of (द)त्तसूरि, an ornament of the ब्रह्मज्ञानिन् family. The author was kindly regarded by उत्तमश्लोकतीर्थ महासुनि. An attempt is made therein to interpret the रघुवंश so as to yield a Vedāntic meaning."

(6) The India Office Library contains two MSS of the (Vaidyaka) *Yoga-Candrikā* [vide p. 982 of *I. O. Cata.*, Part I by Eggeling (1896)]. These are:—

No. 2753— योगचन्द्रिका a treatise on materia medica in 38 chapters by लक्ष्मणपंडित, son of दत्त. The author studied medicine at Benares under the tuition of two brothers नागेश (नागनाथ) and नारायण and had three elder brothers गणेश, रघुनाथ and राम and a younger brother विठ्ठल. ¹ This MS is dated Samvat 1800 (= A. D. 1744).

No. 2754— Do—Copied by one लम्बोदर in Samvat 1733 (= A. D. 1676). This MS is the earliest dated MS of *Vaidyakacandrikā* of LP. It is 14 years earlier than the Bikaner MS of the work copied in A. D. 1690 as pointed out by Mr. Sarma.

(7) LP States in verse 10 at the end of the *Advaitasudhā* as follows:—

“ स लक्ष्मणो दक्षिणदिश्यपास्य श्रियः सदानन्दममन्दमिच्छन् ।

काश्यामुदासीनमतिः शरीरे विश्वेशसेवी समयाकरोति ॥ १० ॥ ”

Evidently LP was a southerner. He abandoned his property at home and becoming indifferent to the world went to Benares. LP was possibly a Mahārāṣṭra Brahmin as the name of his mother, viz. गोजा suggests. We must, however, get more data for proving this point conclusively.

(8) Works and authors mentioned by LP in his *Advaitasudhā* (B. O. R. I. MS No. 103 of 1902-1907) are:—

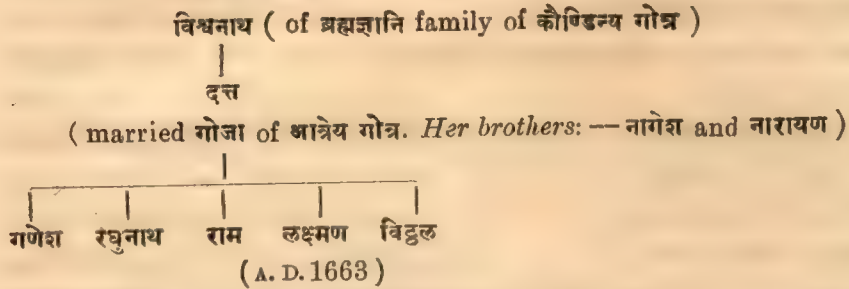
विश्व, अमर, याज्ञवल्क्यवचनव्याख्या, कामधेनौ, सरस्वतीकण्ठाभरणव्याख्याता, अमर-चन्द्र, विवरणाचार्यचरणाः, मालविकाग्निमित्रे, मेदिनी, काव्यप्रकाश, चित्रमीमांसा, कैयटे, वेद-निघंटौ, एकाक्षरनाममाला, सरस्वतीकण्ठाभरणे भोजराजः, बृहदारण्यक, वंशब्राह्मण, केशव, वार्तिककारपादाः, जाबालश्रुति, कौर्म, ईश्वरगीता, शारीरकभाष्य, मनु, याज्ञवल्क्य, विज्ञानेश्वर,

¹ This information is gathered from the last three verses of the MS reproduced by Eggeling.

संक्षेपशारीरक, नानार्थरत्नमाला, नैष्कर्म्यसिद्धेः, वार्तिकसारे, श्वेताश्वतरोपनिषत्, विश्वप्रकाशे, बृहदारण्यकभाष्ये, वोपालित, किरातार्जुनीये, भट्टि, गीताभाष्ये, विष्णुपुराण, पाणिनीये, श्लोक-
वार्तिककार, न्यायरत्नाकर, शाबरभाष्यवृत्ति, उत्तमश्लोक, वाग्भटे, सुश्रुत, डल्हण, रत्नमाला,
माधव, हरदत्त, नाममाला, भागवते, महाभारते, बालरामायणे, ऋग्वेदभाष्ये, भोजेन, श्रीहर्ष,
अमरक, आत्मपुराणे, प्रबोधचंद्रोदये, दशरूपक, विक्रमोर्वशीय, गौडपाद, उपदेशसाहस्र्यां भगव-
त्पादैः, मोक्षधर्मे, अद्वैतमकरन्द, चक्रदत्त, मुरारि, पातंजलमहाभाष्यकार, चरक, राघवपाण्डवीये,
वाजसनेयके, तैत्तिरीयभाष्ये, अग्निपुराणे, हेमाद्रौ, कूर्मपुराणे, राघवानन्द, व्याख्यातारः सर्वज्ञ-
नारायणादयः, पराशरमाधवीय, विश्वादर्श, जैमिनीये, नानार्थकोष, भामतीनिबंधे, शब्दकौस्तुभे,
विश्वशंभु, आनंदगिरि, नृसिंहाश्रम, कल्पतरुकार, न्यायसूत्रकाराः, खंडनकारैः, सांख्याः, सर्वज्ञा-
त्मगुरुवः, माधवाचार्य, पराशरस्मृति, इष्टसिद्धि, नारदादि स्मृति, स्कान्दे, योगीश्वरोक्तं, दक्ष,
पारमर्षसूत्रे, वात्स्यायन, “ श्रीवीरभद्रकृतया वात्स्यायनसूत्रतत्त्वासंकथया ”, सौगतमते, ताटका-
चार्यैः सार्वभौमग्रंथे, भविष्यपुराणे, उदयनाचार्यैः, हर्षमिश्र, प्रश्नोपनिषद्भाष्य, गारुडे, श्रीकंठाचार्य,
मध्वमुखमर्दन, शिवाद्वैतविनिर्णय, अद्वैतसिद्धौ, आनन्दतीर्थ, उत्कलाचार्य, नृसिंहमिश्र, विद्यारण्य-
गुरुभिः, शास्त्रदर्पणे, अनुक्रमणिकाकाराः, वृत्तिकारो हल्लायुधः, भर्तृहरि, भट्ट सोमेश्वर, वाक्यपदीय-
व्याख्यातारः, संगीतरत्नाकर, शार्ङ्गधराचार्यः, जयदेव, स्वात्मयोगप्रदीपिका, अभिनवगुप्त, रत्नेश्वर,
दंडिना, भवभूति, कृष्णमिश्र, रामचन्द्रसरस्वती, मुरारिमिश्र, भट्टिकाव्य, बिल्वमंगल, गोविंदराज,
राजशेखर, भट्टबाण, रायमुकुट, अंबुलालकर रामचन्द्रभट्टानाम्, विश्वादर्श कविकान्तसरस्वती-
नाम्, ब्राह्मपुराणे, बृहन्नारदीये, मार्कण्डेये, ईश्वरगीता, शिवगीता, वासिष्ठ, भगवद्गीता, पंचपा-
दिका, भट्टभास्कर, आत्मगीता, खंडनकृत्, अथर्वशिखा, आश्वमेधिके, उत्तररामायणे, एकाक्षर-
रत्नमाला, धरणि, गर्भोपनिषद्, “ सर्वारम्भपरित्यागीस्वरूपैकाग्रसंस्थितः । उग इत्येवविख्यातो
महाराष्ट्रादिभाषया ॥ ”, महार्घस्वादिनानुमतिदुर्लभदर्शनं । प्रियमित्येवकर्णाटभाषयान्यपदिश्यते ॥ ”
(folio 18 of Kalāpa III), आपस्तंब, हरिणा, गणरत्न, देशीकोशः, आपस्तंबाचार्य, विष्णु-
धर्मोत्तरात्, बादरायण, गौडपादीयभाष्य, भगवान् भाष्यकारः, शाश्वतः, मुंडक, भगवत्पाद,
ब्रह्मपुराणे, ब्राह्मणगीता, मार्कण्डेयपुराण, तत्त्वप्रदीपिका, चित्सुखाचार्य, ज्ञानसिद्धिकृता, न्यायसुधा,
आचार्यवाचस्पतिमिश्रैः, वासिष्ठे माधवादिनिबन्धेषु, वार्तिकसारे, भागवत-एकादशस्कन्ध, सोम-
नाथपंडितैः, कविकल्पद्रुम, शब्दकौस्तुभे हरदत्तः, वासिष्ठः, अनुगीता, विवरणोक्तेः, कामधेनौ
कण्ठाभरणव्याख्यानात्, वोपदेव, नारायणसरस्वत्यादि गौडवेदान्तप्रथेषु शारीरकवार्तिकादिषु,
शिवपुराण, अखण्डानंद, योगाचार्यवार्पगण्य, सुरेश्वराचार्य, अद्वैतदीपिका, उपदेशसाहस्र्याम्,
प्रश्नोपनिषन्मुंडकमांडुक्योत्तरतापनीयादि, ब्रह्माद्वैतश्रीकृष्णमिश्रैः, कैवल्यकेनोपनिषदादि, शिव-
तत्त्वविवेक, पूर्वतापनीयोपनिषद्, महोपनिषद्, सर्वज्ञात्मगुरुक्तेः.

The foregoing list of works and authors mentioned by LP has been made by me cursorily, but it is sufficient to prove the wide range of study carried on by LP at Benares. In fact LP shows familiarity with practically all branches of Sanskrit learning. We must, therefore, investigate and see if he composed any other works besides the अद्वैतसुधा, योगचन्द्रिका and सारचन्द्रिका referred to above.

(9) The genealogy of LP may be represented as follows :—



(10) The chronology of the works of LP and their extant MSS as discussed in the present paper is as follows :—

A. D. 1560-1620 — Bhaṭṭoji Dikṣita flourished at Benares.

LP mentions Bhaṭṭoji's शब्दकौस्तुभ in अद्वैतसुधा.

„ 1550-1600 — Appaya Dikṣita flourished at Benares.

LP mentions चित्रमीमांसा and other works of Appaya Dikṣita in अद्वैतसुधा.

„ 1663 — LP composed his अद्वैतसुधा at Benares.

„ 1676 — India Office MS of the योगचन्द्रिका of LP.

„ 1690 — Bikaner MS of the योगचन्द्रिका of LP.

„ 1743 — India Office MS of the योगचन्द्रिका of LP.

„ 1856 — B. O. R. Institute MS of the अद्वैतसुधा of LP.

(11) Aufrecht (CC I, 536) refers to one namesake of LP in the following entry :—

“ लक्ष्मणभट्ट perhaps the guru of नीलकण्ठ (भारतभावदीपिका) (composed) महाभारतटीका ”.

Cf. CC, I, 439 — “महाभारतटीका by लक्ष्मणभट्ट (Burnell 148^a)”. MS mentioned by Aufrecht as “ Burnell 184^a ” is identical with MS No. 8660 of Tanjore Des. Catalogue, Vol. XV, p. 6485.

This is a MS of विराटपर्वप्रकाश of लक्ष्मणभट्ट and it is dated Śaka 1589 = A. D. 1667.

I find it difficult to accept Aufrecht's suggested identity of this लक्ष्मणभट्ट with लक्ष्मणार्य¹ mentioned by नीलकण्ठ चतुर्धर as his guru in Vedānta in the following verses :—

¹ Vide Mimāṃsā Prakāśa, Poona, April 1938, page 69—my article on Nārāyaṇatīrtha, the guru of Nīlakaṇṭha Caturdharma in Mimāṃsā.

“ वेदान्ते लक्ष्मणार्थं क्रतुविधिविवृतौ तीर्थनारायणार्थं
तर्कं धीरेशमिश्रं फणिपतिभणितौ पोलगङ्गाधरार्थम् ।
वेदे साङ्गे पितृव्यं शिवमथ पितरं दक्षिणामूर्त्युपास्तौ
श्रौते चिन्तामणिर्यः शरणमुपगतो भूमिर्न गोपालदेवम् ॥ ”

I am, however, inclined to suggest that लक्ष्मणार्थं mentioned by नीलकण्ठ as his guru in Vedānta in the above stanza is possibly identical with लक्ष्मणपण्डित, the author of the अद्वैतसुधा, who was a senior contemporary of नीलकण्ठ चतुर्धर at Benares, say between A. D. 1630 and 1675. We have seen already that लक्ष्मणपण्डित constantly refers to his guru उत्तमश्लोकतीर्थ in his अद्वैतसुधा. नीलकण्ठ चतुर्धर also refers to (1) his Vedānta teacher लक्ष्मणार्थं and (2) उत्तमश्लोकतीर्थ in the following stanzas of his रुद्रसारसंग्रहव्याख्या:—

“ गोपालं भूमिं वेदे शिवमथविनये दक्षिणामूर्त्युपास्तौ
वेदान्ते लक्ष्मणार्थं क्रतुविधिविवृतौ तीर्थनारायणार्थम् ।
तर्कं धीरेशमिश्रान् फणिपतिभणितौ पोलगङ्गाधरार्थम्
श्रौते चिन्तामणिं गुरुमकृतकृतिं तस्य सन्तः पुनन्तु ॥
उत्तमश्लोकतीर्थोऽधिष्ठितस्तथा कर्ममौक्तिकैः ।
खचितो रुद्रसूक्तस्य द्योततां धीमतां हृदि ॥ ”¹

I may also point out that लक्ष्मणभट्ट, the author of विराट्पर्वप्रकाश (MS of A. D. 1667) styles himself as “ श्रीभट्टभट्टात्मजशण्डिल्य लक्ष्मण etc. ” He is therefore, different from लक्ष्मणपण्डित, the son of गोजा and दत्त and the author of the अद्वैतसुधा.

I hope the information about LP, the author of the *Advaitasudhā*, recorded by me in this paper will enable other scholars to study his works more closely than they have done hitherto. In particular I would invite definite evidence from such scholars on the following points :—

(1) My suggested identity of LP with लक्ष्मणार्थं mentioned by Nīla-kanṭha Caturdhara as his guru in Vedānta.

(2) Any more information about LP than what is recorded by me above, especially about his descendants and the *Brahmajñāni* family of *Kauṇḍīnya Gotra* to which he belonged.

(3) Exact dates of composition of the works of LP other than the *Advaitasudhā* composed in A. D. 1663.

(4) Was LP a Mahārāṣṭra Brahmin ? If so, can we get any information about his migration to Benares from the Maratha sources ? LP

1. Ibid.

definitely states that he abandoned his property in the South and went to Benares (दक्षिणदिशि श्रियः अपास्य काश्यामुदासीनमतिः शरीरे etc.)

(5) Can we get any more historical information about the contact of LP with his gurus उत्तमश्लोकतीर्थ and रामाश्रम, ¹ mentioned as मुनिद्वय in the अद्वैतसुधा ?

1. Vide my paper in the *Prācyavāṇī*, Calcutta, 1944 on " A Critical survey of the Namesakes of Rāmāśrama (Between A. D. 1600 and 1677 ").

8. Fragments of Poems pertaining to King

Śambhu, Son of Shivaji *

More than two years ago Mr. K. N. Deshapande, B. A., LL. B., pleader, Kolhapur, discovered two fragments of Manuscripts, one Sanskrit and the other Marathi, in the records of the Rajopadhye family of Kolhapur and he was kind enough to prepare copies of them and forward them to Mr. G. S. Sardesai, B. A., Editor, Peshwa Daftar. In the meanwhile I published in the *Annals* Vol. XVI, pp. 262-291 my paper on *Hari Kavi, the Court-poet of King Sambhaji and his Works*. As some of the fragments of the Mss copied by Mr. Deshapande contained new material about the reign of the same Maratha King Sambhaji and appeared to form portion of some unknown complete poems, Mr. Sardesai desired that I should publish these fragments with their critical analysis. I gratefully agreed to this suggestion and wanted to avail myself of the originals of the copies prepared by Mr. Deshapande. As, however, I failed to secure the originals, I have thought it advisable to publish the copies as they have reached me, with a view to facilitating my critical analysis of these fragments and at the same time guarding against permanent loss of this important material. I wish to draw the attention of research students to these fragments to enable them to trace the whole works of which these are portions. My critical analysis of these pieces will have to wait till their publication in suitable instalments. With these remarks I present to the readers the following first instalment of the Sanskrit fragment in question.

“ श्री गोविंद ॥ कवींद्र उवाच ॥ —

अथ प्रोहामवीरधीः शंभुराजो महाबली ॥

सभामगाहिनोदेन कस्मिंश्चिदपि वासरे ॥ १ ॥

प्रकृतीनां नतीर्गुणहन् महानंदभरालसः ॥

सिंहासने विशेषेण विरराज सुरेंद्रवत् ॥ २ ॥

ततो रहुः समावीक्ष्य नानालक्षणलक्षितः ॥

उपाध्यायान् द्विजश्रेष्ठान् मांत्रिकान् तांत्रिकानपि ॥ ३ ॥

कवीश्वरान् पंडितांश्च सिद्धान् योगीश्वरानपि ॥

सामाजिकान् मंत्रिवरान् प्रधानान् प्रधानप्रधानान् ॥ ४ ॥

* *Annals of the B. O. R. Institute*, Vol. XVIII, pp. 287-295.

मुनीश्वरान् जापकांश्च यायजूकान् तपस्विनः ॥
 (चातुर्वर्ण्यभवान् कांश्चित् मित्राण्यपि च कानिचित् ॥)
 आप्तान् सुहृद्वांधवांश्च मातुलान् शालकानपि ॥
 श्वशुरान् गोत्रपुरुषान् कुलीनानपि मानवान् ॥ ५ ॥
 बहुश्रुतान् सभास्तारानाहूयावीवदद्वचः ॥ ६ ॥

शंभुराज उवाच ॥

जिता भवत्सहायेन दुर्मदा रिपवो मया ॥
 सहजा कृत्रिमाश्चैव स्वसहायैः समावृताः ॥ ७ ॥
 कर्बूरा इव दुःसाध्याः शामलाः सफिरंगिणः ॥
 हं प्रजाश्च बलदेजा आरवा बर्बरा अपि ॥ ८ ॥
 पुरुक्कालैकनिलयाः शूराः परिजिताः पुनः ॥
 सामंताः फेरुपदवीमागताः शरणार्थिनः ॥ ९ ॥
 तुरुष्टिकाः शुष्कमुखा दिगंतरण्यमाश्रिताः ॥
 वैजापुरीयाः साहाय्ये याचयन्ति बलं मम ॥ १० ॥
 भागानगरनाथोऽपि नाथते मह्यां सदा ॥
 ओगशाहयेकोसौ किंचिद्वर्षं बहृत्यहो ॥ ११ ॥
 दिङ्मारा मङ्गटाटोपनिरीक्षणभयाकुलाः ॥
 स्वबाहुतेजो निन्दन्तो दापयन्ति करान् मुहुः ॥ १२ ॥
 गिरिकंदरसंचारा भिला मल्ला इवोद्धताः ॥
 मत्प्रथां प्रभवंत्युच्चैर्वचसा मनसापि च ॥ १३ ॥
 पुंढाः प्रचंडदोदंडकंडतांडवखंडिताः ॥
 अखंडखंडशो दासभावमाकलयंत्युत ॥ १४ ॥
 सदा मदभरोदग्नाः पीलेगाराः प्रहारिणः ॥
 सदा नितान्तजलिपुटा निवसन्ति ममांगने ॥ १५ ॥
 मामकं कटकं वीक्ष्य काटकाः कठिणा अपि ॥
 मामेव संप्रपद्यन्ते शरणं शरणार्थिनः ॥ १६ ॥
 साष्टीसमाश्रया बारदेशस्थाः केपि भूभुजः ॥
 मत्प्रतापान्निसंतप्ता निद्रां नोपलभंत्युत ॥ १७ ॥
 सौनूरवासिनः केपि वरा नृपकदंबके ॥
 मोगला मङ्गटैर्भूयः प्रगृहीता गलग्रहैः ॥ १८ ॥
 पंजाबिनस्तब्धपराक्रमतामागताश्चिरं ॥
 समुद्रतीरसंस्थाना आभीराः सेवनोन्मुखाः ॥ १९ ॥
 बिदूनराश्रयसंजातप्रतापान्निमहोज्ज्वलाः ॥
 प्रयच्छन्ति करं शश्वद्गीता मङ्गटसंगरे ॥ २० ॥
 सौंधिकरा नृपश्रेष्ठा जंगमाः परमोद्धताः ॥
 प्रपूजयन्ति मामेव हिस्वा पाखंडमुत्कटं ॥ २१ ॥

अतिदुर्गमदुर्गस्था नरसिंहाः प्रहारिणः ॥
 भीता बत सदातीव बसन्ति स्वगृहांतरे ॥ २२ ॥
 फरासिनः समाक्रान्ता विकांताः संगरे दलं ॥
 मामकैः सकलैः शूरैः सागरांतरचारिभिः ॥ २३ ॥
 त्रिनेजाश्विररात्राय वित्रासितपरा अपि ॥
 आहोपुरुषिकां कांचिन्न वहन्ति ममाग्रतः ॥ २४ ॥
 दुनोलाः कलिताः शेषपाखंडाः खंडमुत्कटं ।
 आददन्ति विनोदेन जल्पन्तो मामका इति ॥ २५ ॥
 ढोग्भाका प्रणयप्रह्ला बह्मालापविवर्जिताः ॥
 मद्भक्तिमनुगच्छन्ति प्रयच्छन्ति धनं बहु ॥ २६ ॥
 चंजीचंजावरपुरप्राकारान्तरवार्तिनः ॥
 कटकं मामकं वीक्ष्यारटं त्यानंदसंभृताः ॥ २७ ॥
 कड्दीना दीनवदनाः सद्ने मद्भयं सदा ॥
 विशेषयन्ति विरताः सिंधुमार्गादनेकधा ॥ २८ ॥
 विलक्षणाः कोंकणकाः प्रतिक्षणमहर्निशं ॥
 सुलक्षणान्यभ्यसन्ति मद्गतानां समागमात् ॥ २९ ॥
 नानेमावल्लभाः केपि शूराः परविडंबकाः ॥
 मदग्रेसरतां प्राप्य धावन्ति विनटन्ति च ॥ ३० ॥
 तथा पोवनमध्यस्थाः प्रशस्ताः संगरेष्वलं ॥
 वीराः प्रवीरा दुर्गाणि रक्षयन्ति हिता मम ॥ ३१ ॥
 पौडखोरैकनिलयाः सलया मद्धिते सदा ॥
 मद्धत्तं धनमासाद्य प्रणानुज्झांति संगरे ॥ ३२ ॥
 मुठेखोरगृहाः केपि भटाः प्रोत्कटमानिनः ॥
 आशंसयन्ति मद्धस्ताद्धनं विजयमेव च ॥ ३३ ॥
 मूलसीकस्थिताः प्रोद्यन्माननामसमर्पिताः ॥
 मदीयेन प्रभावेण रमन्ति स्त्रीकदंबके ॥ ३४ ॥
 केचिद् गुंजणसंवासाः सुभटा रणकर्कशाः ॥
 मद्भासतां गताः सन्तः प्रकुर्वन्ति यशो भुवि ॥ ३५ ॥
 तथा हरणमध्यस्थाः परेषां हरणोद्यताः ॥
 मदाशा किंकराः सर्वे निवसन्ति सुखं गृहे ॥ ३६ ॥
 तथा हीरंडसस्थानाः मदाश्रयमुपागताः ॥

1. Nano-Maval.

4. Mutha-Maval.

7. Hirdas Maval.

2. Pavan-Maval.

5. Mulsi Valley.

3. Paud-Valley.

6. Gunjan Maval.

भूदूर्गाण्यनुरक्षंति लक्षयंति हितं मम ॥ ३७ ॥
 पाटणखोरकृतावासाः प्रवासैककृतक्षणाः ।
 मदाश्रयं संश्रयन्तो भजन्ति शिवमुत्कटं ॥ ३८ ॥
 भूयः परलखोरस्थाः प्रेक्ष्यतां मग्नसंगताः ।
 जैत्रयात्राः प्रकुर्वन्ति प्रोप्सुसंति सभास्वलं ॥ ३९ ॥
 तथा तारलखोरस्थाः शूराः केचन संमताः ।
 मत्पत्तिसेनां पतितान् भांति प्राप्य क्षितौ किल ॥ ४० ॥
 मेढेखोराश्रयाः प्रायः प्रकर्तुं प्रसमोद्यताः ।
 मत्पत्तिसैन्यपार्श्वस्थाः प्रस्थाने प्रभवन्त्युत ॥ ४१ ॥
 कुडालखोरे प्रखराः खरांशुरिव रश्मिभिः ।
 अभिख्यां कामपि भुवि मत्प्रेष्याः ख्यापयन्त्यहो ॥ ४२ ॥
 फोडेकराः स्वार्लसीकास्तथा हेटकुडालकाः ।
 मणरीमर्दनगडहेरेकरनिवासिनः ॥ ४३ ॥
 शृंखलीकरसंयुक्ताश्चादेरीग्रामवासिनः ।
 मत्पत्तिसेनावामांगमंगीकुर्वन्ति संगरे ॥ ४४ ॥
 अन्ये वीरुणखोरस्थाः रोहिडेखोरजैः^{१२} सह ।
 रौजापुरसमावेशास्तथा सौर्दलजा अपि ॥ ४५ ॥
 पांसुपत्तनभूमिस्थाः वरा लौजिकराः पुनः ।
 देवलग्रामसंभूता देवरुखभवाः परे ॥ ४६ ॥
 संगमेश्वरभूपालाः सांवडकरजा इदं ।
 प्रपालयन्ति दक्षांगं सेनाया मम सर्वदा ॥ ४७ ॥
 चिपोलणभवाः केचिद्दामोलीप्रभवास्तथा ।
 कुण्णगूस कृतावासाः धोमणैकविलासिनः ॥ ४८ ॥
 हातखोवेकराः केचिन्मत्ताः केलेकराः परे ।
 सालसीपत्तनगृहाः केचिद्वेलेकराः सदा ॥ ४९ ॥
 पुत्रपौत्रैः परियुताः शूराण्यपदवीं गताः ।
 भवन्ति मम सेनाया दक्षवामकरा अपि ॥ ५० ॥

1 Patan Valley.

5 Medhe.

9 Maneri.

13 Rajapur.

17 Devle.

21 Chiplun.

25 Hatkhamba.

2 Parli.

6 Kudal.

10 साखलीकर.

14 Soundal.

18 Devrukh.

22 Dabhol.

26 Kele.

3 प्रोलसंति ?

7 Fonda.

11 Varna.

15 Pamyas.

19 Sangameshwar.

23 Fungua.

27 Salsi

4 Tarla Vally.

8 Salsi.

12 Rohida.

16 Lanja.

20 Savarda.

24 Dhamani.

28 Vele.

क्षारपत्तनिकाः केचिद्रार्जपत्तनिकाः परे ।
 सौटेलीपुर संजातास्तथा जैतापुरीयकाः ॥ ५१ ॥
 प्रभावलीयाः* प्रौढामसंग्रामकृतविस्मयाः ॥
 गर्जन्तो दक्षिणे पार्श्वे पत्तीनां प्रभवन्त्यपरं ॥ ५२ ॥
 मुरेकराः† केलवल्ली जयवल्लीसमुद्भवाः ।
 मल्कापुरालयाः शूरा वाढीगोकर्णभूभवाः ॥ ५३ ॥
 हरिचिरीपरिस्पंदाः कशेलीकाँश्च केचन ।
 सुवर्णदुर्गप्रांतस्थाः करवीरभवैः सह ॥ ५४ ॥
 मूर्धानं मम सेनाया नदंतो भैरवान् रवान् ।
 आलक्षयन्ति रक्षन्तः स्वजनैरभिसंवृताः ॥ ५५ ॥
 नाना नाटकनिर्माणनिपुणाः पुण्यकारिणः ।
 उदरे मम सेनायाः कर्णाटा निवसंत्यलं ॥ ५६ ॥
 अलंकरिष्णवोत्यर्थं वीरान् जिष्णुपराक्रमाः ।
 महाराष्ट्रोद्भवा वीराः सेनामध्ये लसंत्यमी ॥ ५७ ॥
 रत्नालंकृतकोटीरकुंडलोज्ज्वलविग्रहाः ।
 सेनावामांकमाप्राप्य तिष्ठन्ति बत सिंधुजाः ॥ ५८ ॥
 कुलावाचलदेशस्था अचला युद्धकर्मणि ।
 अश्रांतं मम सेनाया दक्षांके विभमंत्यरं ॥ ५९ ॥
 महाकापव्यभरिताः कानडीयप्रथां गताः ।
 वामकूर्परतां यान्ति मत्सैन्यस्य रणोत्सवाः ॥ ६० ॥
 आरलग्रामनिलयास्तारलैकसमाश्रयाः ।
 सोलांकुरीयाः सांग्रूलभवाः शालवनीयकाः ॥ ६१ ॥
 † इयेनग्रामभवाः केचिद् राशिवडेकरमिश्रिताः ।
 वामकूर्परतामस्मत्सेनायाः कल्पयंत्युत ॥ ६२ ॥
 प्रेस्वत्कटकिनः केचित्काटकाः षण्मुखोद्यमाः ।
 वामकुक्षिदक्षकुक्षि पालयन्ति बलस्य मे ॥ ६३ ॥
 प्रबलाः प्रथिताः खानवलीग्रामसमुद्भवाः ।
 मत्सैन्यमध्यस्थेनाभिद्योतयन्ति दिशो दश ॥ ६४ ॥
 कल्याणप्रांतसंजाता भीवडीजनुषः परे ।
 मदीयसेनानेत्रश्रीभरं बिभ्रति सर्वदा ॥ ६५ ॥

1 Kharepatan.

2 Raypatan.

3 Satavli.

4 Jaitapur.

5 Kelavali.

6 Haracheri.

7 Kasheli.

8 Arala.

9 Tarla.

10 Salvan.

* Prabhanvalli.

मुरा is a portion of the Vishalgad hills.

11 Shengaon.

12 Khanavali.

नानाभूदुर्गरचितसंश्रयाः क्रूरमानसाः ।
 मदीयसैन्यकर्णाभां दीपयन्ति मदोन्नताः ॥ ६६ ॥
 सुबेदारा नायकाश्च जुम्लेकाराः सहस्रशः ।
 हवालदाराः प्रख्यातास्तथा सर्णोन्नता अपि ॥ ६७ ॥
 येकाकिनः परे केपि केपि बंधुसुहृद्वृताः ।
 अटंति मम सैन्येऽस्मिन्नानादेशसमुद्भवाः ॥ ६८ ॥
 डिचोलीकुंडवालस्थाः शिवेश्वरनिवासिनः ।
 आंकोलेकर नामानस्तथा बांदेकरा अपि ॥ ६९ ॥
 स्वस्वविक्रमसंदीप्ताः शक्रवत्प्रथिताः परं ।
 मत्सेना प्रपदस्थाना द्योतंति निजतेजसा ॥ ७० ॥
 वर्णदूतैसमालेखग्रगलभविषणोद्यमाः ।
 लेखकाः सन्ति मे भूयाश्चित्रगुप्तोत्तमोत्तमाः ॥ ७१ ॥
 पंडास्तांडवनिष्णाता गीष्यतेः समतां गताः ।
 रचयन्ति श्रियं कांचित् सभासु मम पंडिताः ॥ ७२ ॥
 अथर्वण ह्वाथर्वरहस्यज्ञानशालिनः ॥
 ललन्ति ब्राह्मणा ब्रह्मविदः सर्वत्र कर्मसु ॥ ७३ ॥
 चतुर्वेदविदः केचित्त्रिवेदी पारगामिनः ॥
 द्विवेदाध्ययनाः केचिदेकवेदरताः परे ॥ ७४ ॥
 श्रोत्रियाः स्नातका मौनव्रतिनो जापका अपि ॥
 तापसाः जटिलाः केचिद्वल्कलाजिनधारिणः ॥ ७५ ॥
 यायजूका योगविदो दीक्षिता अग्निहोत्रिणः ॥
 अयाचितव्रता ब्रह्मचारिणश्चोर्ध्वरेतसः ॥ ७६ ॥
 अधोमुखा ऊर्ध्वमुखा जीर्णपर्णाशनास्तथा ॥
 पंचाम्रिसाधना वायुभक्षका धूम्रभक्षकाः ॥ ७७ ॥
 तोयाहाराः फलाहाराः कंदमूलाशनाः पुनः ।
 नानावेषधराः केचिजटिला मुंडिनोपि च ॥ ७८ ॥
 उल्लूखलमुखाः केचिद्गोमुखा गोमयाशनाः ॥
 गोमूत्रप्राशनाः केचिच्छाकाहारश्च केचन ॥ ७९ ॥
 कृशा अपि दिनेशाभप्रभाभरविलासिनः ॥
 मत्कल्याणपराः सर्वे तिष्ठन्ति मम सन्ननि ॥ ८० ॥
 मंत्रयंत्ररहस्यज्ञास्तांत्रिका मांत्रिका अपि ॥
 समुदायैः समुदयं मत्सभासु गमन्त्यमी ॥ ८१ ॥
 षड्दर्शनरहस्यज्ञाः प्रशस्ताः संकथास्वपि ॥

आवेदयन्ति सततं मत्कल्याणपरं विधिम् ॥ ८२ ॥
 गणिका गुणिनः केचिद् गणितग्रहमंडलाः ॥
 वल्गन्ति दैवं बहुशः सभासु मम सुव्रताः ॥ ८३ ॥
 मुनयो यतयः केचित्ससन्नमतयः सदा ॥
 चिन्तयन्ति ममाभीष्टं निरूपद्रवसंश्रयाः ॥ ८४ ॥
 सिद्धाः प्रसिद्धाः सर्वत्र सिद्धिपारमुपागताः ॥
 आशंसयन्ति मत्सिद्धिं समिद्धाग्निसमप्रभाः ॥ ८५ ॥
 केपि कर्मणवेत्तारः परकृत्यानिवारकाः ।
 अभिचारान्परकृतान्वारयन्ति धृतोद्यमाः ॥ ८६ ॥
 व्यायामशिक्षकाः केचित्संभ्रमैः संभृताः सदा ॥
 कलां कांचिद् रंगमध्ये दर्शयन्ति ममाग्रतः ॥ ८७ ॥
 गान्धर्वविद्यासारस्य वेत्तारो दर्शका अपि ॥
 गायन्ति गायना गाथां सुस्वरा वेणि(णु)लैः सह ॥ ८८ ॥
 मार्दागिकाः पाणिवादाः लयाकल्पनपंडिताः ॥
 भांडैः सह महारंगे रंजयन्ति मनो मम ॥ ८९ ॥
 नानावाद्यकलाभिज्ञाः सदाहंमतिवर्जिताः ॥
 नटन्ति विनटंस्त्युच्चैर्नटाः केचन तोरणे ॥ ९० ॥
 आभंगुरावलम्बश्रीभराः स्तनभरैरलं ॥
 नृत्यन्ति वारललनाः सततं मम चत्वरे ॥ ९१ ॥
 नासत्याविव सर्वासु चिकित्सासु विचक्षणाः ॥
 आवहन्ति श्रियं कांचिन्मामका रोगहारिणः ॥ ९२ ॥
 पुराणा ब्राह्मणाः केचित्पुराणार्थप्रकाशकाः ॥
 पाराण्यप्रथिता गाथाः कथयन्ति ममाग्रतः ॥ ९३ ॥
 अलंकारविदः केपि धिषणापतिबुद्धयः ॥
 आतोषयन्ति वाग्जालैर्मामकं मानसं मुहुः ॥ ९४ ॥
 तर्कशास्त्रैकपठणात्कर्कशत्वमुपागताः ॥
 रंजयन्ति महोद्ग्राहैः समाजं मम तार्किकाः ॥ ९५ ॥
 पूर्वोत्तरां च मीमांसां पठित्वा केपि धीवराः ॥
 समर्थयन्ति सार्थेन स्वार्थान्स्वार्थपरायणाः ॥ ९६ ॥
 महाभाव्यप्रवक्तारच्छेत्तारः संशयस्य च ॥
 प्रदर्शयन्ति धात्वर्थान्नानारूपान्ममाग्रतः ॥ ९७ ॥
 नानाकाव्यकलालापकोविदः कविनायकाः ॥
 आभूषयन्ति परमं समाजं मामकं सदा ॥ ९८ ॥
 चतुःषष्टिकलातत्त्वपारगाः कुलदीपकाः ॥
 क्रीडन्ति चत्वरे सर्वे दर्शयन्तः क्रमात्कलाः ॥ ९९ ॥

चतुर्दशसु विद्यासु शिक्षिता दीक्षिता अपि ॥
 विवदन्ति मिथो वादैः स्वमतस्थापिनोद्धुराः ॥ १०० ॥
 विचित्रचित्ररचनाश्चतुराश्चटुलोक्यः ॥
 चित्रकाराः केपि मम चित्रयन्ति गृहांतरम् ॥ १०१ ॥
 कारवः कारुशास्त्रार्थवेत्तारश्चारुकुंडलाः ॥
 सुरेन्द्रभवनाकाराञ्जनयन्ति मम गृहान् ॥ १०२ ॥
 पारीक्षकाः परीक्षाभिर्वह्नीभी रत्नसंचयान् ॥
 परीक्षयन्ति सततं कोशागारे मदीयके ॥ १०३ ॥
 क्रयविक्रयमत्युच्चैः सततं सत्यवादिनः ॥
 वणिग्जनाः प्रकुर्वन्ति मत्पुरे गतभीतयः ॥ १०४ ॥
 कुरंगवाहनोदग्रवेगाः केपि तुरंगमाः ॥
 क्लेषन्ति नृत्यन्त इव चत्वरं यामिकैः सह ॥ १०५ ॥
 गलन्मदाः सदोदग्रा मत्ताः केपि मत्तगजाः ॥
 गर्जन्ति घनगंभीरमजिरेऽरातिदारुणाः ॥ १०६ ॥
 रथिभिः संयुताः केचिदंगणेऽमी महारथाः ॥
 विभान्ति भानुप्रतिमास्तेजोभिर्मत्प्रियंकराः ॥ १०७ ॥
 देवा अपि मया दत्तं पितृभिः सहिताश्चिरं ॥
 हव्यकव्यानि गृह्णन्ति वितन्वन्ति मम प्रियम् ॥ १०८ ॥
 इत्थं मनोरथोऽस्माकं शंकरेण प्रपूरितः ॥
 तथाप्येका कापि चिंता मयि जागर्ति संप्रतम् ॥ १०९ ॥
 कथं सुतो मम भवेत् प्राज्यसाम्राज्यकारकः ॥
 सर्वे ब्रूत सभास्ताराः प्रविचार्य स्वके हृदि ॥ ११० ॥
 कानुष्ठानस्य रचना पुरश्चर्याय का पुनः ॥
 कार्या मया वा वदत प्रधानमंत्रिभिः सह ॥ १११ ॥
 इत्थं शंभुनृपः प्रगल्भविभवः शक्रश्रियं भर्त्सयन् ।
 शंभ्वाराधनसाधनोपि तुलजासर्वस्वभूतः पुनः ॥
 पुत्रेहां हृदि संवहन्निजसभास्ताराभिगद्योच्चकैः ॥
 तूष्णीमास सतृष्ण एव सततं कालीसमाराधने ॥ ११२ ॥
 इति कवीन्द्रप्रकाशिते इत्यनुपुराणे सूर्यवंशे अध्यायः ॥ १ ॥

The following stray stanza is found on one of the sheets of the manuscript fragments. Its exact place in the text of the poems cannot be determined at present :—

१ प्रासादान्जनयन्ति मे.

“जेता शत्रुव्रजानां निजभुजविजयी वीरवर्गस्य नेता
भर्ता धर्मस्य लक्ष्म्या अपि समरविधावग्रामी प्रहर्ता ।
धर्ता धीरस्य हर्तान्नुतदुरितततेः पालको भूसुराणां
फत्तेसिंहो नृसिंहोऽपर इव जयतां ख्यात (एषो पृथिव्याम्) ॥”

9. Fragments of poems pertaining to king Sambhu, son of Shivaji *

I published in the *Annals of the B. O. R. Institute*, Vol. XVIII, pp. 287-295 the first instalment of the fragments of poems pertaining to the Maratha King Sambhaji, son of Shivaji the great. The following fragments form the second instalment of these poems found in the records of the Rajopadhye family of Kolhapur. The circumstances under which copies of these fragments were kept at my disposal by Rao Bahadur G. S. Sardesai, Editor, Peshwa Daftar, and Mr. K. N. Deshpande of Kolhapur have already been described by me in my introductory note to the first instalment of these fragments.

॥ कवीन्द्र उवाच ॥

इत्थं निगद्य धरणीपाले शिवसुते तदा ।
तूष्णींभूते सभास्ताराः परस्परमुखेक्षणाः ॥ १ ॥
छंदोगामात्यसहिताः सोपाध्यायाः सयोगिनः ।
शिवयोगिनमित्यर्थं पुरस्कृत्य तपोनिधिम् ॥ २ ॥
अब्रुवन्वचनैश्चारुचमत्कृतिविधायकैः ।
एकचित्ताग्रतां गत्वा तच्छृण्वन्तु मनीषिणः ॥ ३ ॥

मंत्रिण ऊचुः ॥

भो राजन्यकुलश्रेष्ठ चिंतां मा कुरु सर्वथा ।
आराध्यस्व तां कालीं योगनिद्रां हरेः पराम् ॥ ४ ॥
परावरैकसिद्धिनां दार्त्रीं पात्रीं सुखस्य च ।
दमिताशेषदैतेन्द्रमंडलां मंगलालयां ॥ ५ ॥
तडिस्कोटिप्रतीकाशतेजोभरतरंगिणीम् ।
पंचाशद्वर्णसद्गुणं सुरूपां मदविह्वलाम् ॥ ६ ॥
मदघूर्णितरक्ताक्षीं योगियोगैकगोचराम् ।
चराचरस्य निर्माणकारिणीं शंकरप्रियाम् ॥ ७ ॥
शक्तीनामपि सर्वसामाद्यां वंध्यां विशेषतः ।
वेद्यां समस्त तंत्रोद्यैर्मन्त्रसंघप्रवर्तिनीम् ॥ ८ ॥
भवत्कुलैकवरदां दरदां दनुजेष्वल(ला ?)म् ।
ताटंक्युगलीभूतभानुराकेशमंडलाम् ॥ ९ ॥
मुक्तामणिप्रघटितमायूरां कीरनासिकाम् ।

* *Annals of the B. O. R. Institute*, Vol. XIX, pp. 49-60.

कुचकुंभसमाकारतुहिनस्वर्णपर्वताम् ॥ १० ॥
 अशेषदोषदलिनीं सद्यः भक्तमण्डले ।
 करांगुलिनखोद्भूतनारायणदशाकृतिम् ॥ ११ ॥
 महाकालस्य रमणीं जननीमपि सर्वदा ।
 श्यामलां कोमलभुजां श्यामलास्त्रविलासिनीम् ॥ १२ ॥
 जितहंसगतिं शश्वत्कनकनककंकणां ।
 दाडिमीबीजसदृशदन्तपंक्तिद्वयोज्ज्वलाम् ॥ १३ ॥
 गूढगुल्फां कूर्मपृष्ठजयिष्णुप्रपदद्वयां ।
 पादांगुलीनखज्योतिः परिनिर्जितकौमुदीं ॥ १४ ॥
 कच्छपीध्वनिगंभीरगीताकर्णननिश्चलां ।
 भारत्याः सत्यनिलयां महितां सहितां श्रिया ॥ १५ ॥
 सदाशिवमहाप्रेतहृत्पद्मपरिसंस्थितां ।
 करिशुंडासमाकारचारुहयुगभासुरां ॥ १६ ॥
 सुरासुरवधूवृन्दसेवितांघ्रिसरोरुहां ।
 दक्षयज्ञप्रमथिनीं त्रिलोकीजननीं परां ॥ १७ ॥
 सुस्निग्धाकुटिलात्यर्थचारुभ्रमरकावलि- ।
 मादीर्घवेणिकोद्भासिनानाभूषणभूषितां ॥ १८ ॥
 रत्नग्रैवेयकां रत्नकांचीं रत्नैकमुद्रिकां ।
 सरत्नवलयां रत्नकेयूरावलिराजितां ॥ १९ ॥
 लाक्षारागाधिकद्योतचरणां कविचंचिकां ।
 एनामाराध्य राजेन्द्र स्वाभिलाषं प्रपूरय ॥ २० ॥
 इत्युक्तः शंभुराजेन्द्रो योगिना शिवयोगिना ।
 सकेशेन* सगणेशेन मंत्रिवरैः सह ॥ २१ ॥
 सोपाध्यायैर्द्विजश्रेष्ठैः सिद्धैः कैश्चिन्मुहुर्मुहुः ।
 आनन्दसिंधुलहरीनिमग्नः समजायत ॥ २२ ॥
 अस्तुवीन्मनसा देवीं स्वोपासनपदं गतां ।
 शिवराजात्मजः शंभू राजराजसमः श्रिया ॥ २३ ॥

मनीषिण ऊचुः ॥

कवीन्द्र काली या प्रोक्ता सर्वशक्त्युत्तमोत्तमा ।
 तस्याः स्वरूपं किं ब्रह्मन् किं तेजस्तद् वदस्व नः ॥ २४ ॥
 किं वीर्यं किं तपोध्यानं को मंत्रः को जपः परः ।
 का पूजा किंविधं मंत्रं कः कालो मंत्रसाधने ॥ २५ ॥
 तथैव सिद्धिं सर्वत्र परमां शिवयोगिनः ।

* This केशव may be the केशव पुरोहित, author of Rājārāma-Carita ?

स्थानजन्मभवां काचित्कथयस्व समासतः ॥ २६ ॥

गणेशभट्टः को नाम तथा केशवभट्टकः ।

एतेषां प्रकृतिं ब्रह्मन् प्रधानां वक्तुमर्हसि ॥ २७ ॥

इति पृष्टः कविश्रेष्ठः संभ्रमेण मनीषिभिः ।

रहस्यं सकलं हर्षाज्जगाद वदतां वरः ॥ २८ ॥

कवीन्द्र उ० ॥

मनीषिणः सावधानाः शृणुध्वं चरितं महत् ।

पुण्यं पवित्रं परमं काल्याः श्रोत्रसुखावहम् ॥ २९ ॥

आसीत्पुरा धरा सर्वा सलिलेन परिप्लुता ।

योगनिद्रामयो विष्णुर्योगनिद्रामदीधरत् ॥ ३० ॥

वटस्य पत्रस्य पुटे शयाने पुरुषोत्तमे ।

तदा तत्कर्णमलजौ प्रभूतबलदर्पितौ ॥ ३१ ॥

मधुकैटभनामानौ दानवौ साधुगर्हितौ ।

दैवेनाविष्टहृदयौ कालयन्त्रनियन्त्रितौ ॥ ३२ ॥

आस्फोटयंतौ स्वभुजौ तृणीकृत्य जगन्नर्यां ।

महामदभरोद्दामौ द्रोहोद्रेकसमर्पितौ ॥ ३३ ॥

अकस्मादिव संबुद्धौ कालानलसमष्टौ ।

प्रतीतौ विश्वविजये परस्परहितैषिणौ ॥ ३४ ॥

एकांशाविव सर्वस्वभूतौ दनुकुलेष्वलं ।

उन्मत्तौ क्रोधरक्ताक्षौ विष्णुनाभिकृतालयौ ॥ ३५ ॥

धातारमनुमुद्युक्तौ स्ववीर्यभरशालिनौ ।

महाकापद्युभरितौ प्रबलौ बलिनां वरौ ॥ ३६ ॥

ततो विधाता तौ वीक्ष्य भयाकुलितमानसः ।

अस्तुवन्मनसा तत्र योगनिद्रामनुत्तमां ॥ ३७ ॥

निद्रामुद्रागते विष्णौ किं कार्यमिति चिंतयन् ।

क्षणं तूष्णीं समास्थाय प्रविचार्य स्वके हृदि ॥ ३८ ॥

विधातोवाच ॥

पुष्टिस्त्वमेव भुवनाकलनं त्वमेव । सृष्टिस्त्वमेव हृदये मुनिपुंगवानां ॥

तुष्टिस्त्वमेव सकलार्तिहरा त्वमेव । मातः प्रसीद परिपालय मामनाथम् ॥ ३९ ॥

शंभुस्त्वया विनिहितो गुणगह्वरेस्मिन् । मायाभरैर्विरहितोऽप्यतिनिर्गुणोऽपि ।

वेदा इमे तव नुतं चरितं वदन्ति । मातः प्रसीद परिपालय मामनाथम् ॥ ४० ॥

त्रैलोक्यमेतदखिलं सहसा त्वयैव प्रस्तं युगांतसमयेषु विनिर्मितं च ॥

कल्याणदा त्वमसि सर्वजनस्य भूयो । मातः प्रसीद..... ॥ ४१ ॥

यज्ञस्त्वमेव सुकृतं परमं त्वमेव । सिद्धिस्त्वमेव हृदये बत तापसानां ॥

योगस्त्वमेव किल योगिजनैकवेद्या । मातः प्रसीद..... ॥ ४२ ॥

त्वां ब्रह्मवेदांतविदः पठन्ति । विद्यां वदन्ति मुनयः परमार्थदात्री ।
 अर्थं वदन्ति सुजना विदितार्थध्याता । मातः प्रसीद ... ॥ ४३ ॥
 मन्वंतरं त्वमसि ये मनवस्त्वमेव । भानुःशशीवायुधराजलानि ॥
 त्वां व्योमवह्निरिति केपि भणन्ति धीरा । मातः प्रसीद..... ॥ ४४ ॥
 काव्यं त्वमेव कवितासि कवीश्वराणां । निर्दूषणा गुणवती रसपूरिता च ॥
 धैर्यं त्वमेव समरे विजयस्त्वमेव । मातः प्रसीद ... ॥ ४५ ॥
 शंभोस्त्वमेवार्धशरीरमूर्तिः । पूतिः समस्तजनतापरिचितितस्य ॥
 उन्मत्तदानवविनाशमयी त्वमेव । मातः प्रसीद..... ॥ ४६ ॥
 कालस्त्वमेव कलितार्थकला त्वमेव । बाला त्वमेव ललिता त्रिपुरा त्वमेव ॥
 वीर्यं च किञ्चिदसि वीरजनस्य युद्धे । मातः प्रसीद..... ॥ ४७ ॥
 त्रैलोक्यपावनकरी त्रियुगी त्वमेव । सत्यं त्वमेव सकला कलनं त्वमेव ॥
 भूषा त्वमेव मणयो निधयस्त्वमेव । मातः प्रसीद..... ॥ ४८ ॥
 नाट्यं त्वमेव नटनं नटनायकानां । लास्यं त्वमेव निभृतं गणिकाजनानां ॥
 लज्जा त्वमेव सततं कुलसुन्दरीणां । मातः प्रसीद ॥ ४९ ॥
 कान्तिस्त्वमेव किल कान्तिसमूहभाजां । द्रव्यं त्वमेव बत देवसमेधितानां ॥
 राज्यं त्वमेव बहुतप्तपोव्रतानां । मातः प्रसीद ॥ ५० ॥
 लक्ष्मीस्त्वमेवासि सुलक्षणानां विद्यावतां ज्ञानवतां सतां च ॥
 उह्वासस्त्वमेवादभुतविस्मयो त्वं । मातः प्रसीद..... ॥ ५१ ॥
 विश्वेश्वरी त्वमसि विश्वविनोदशीला दुःशीलदारणकरी शरणागतानां ॥
 नारायणी त्वमसि पालनचारुलीला । मातः प्रसीद ... ॥ ५२ ॥
 माया त्वमेव भुवनत्रयमोहिनी त्वं । विश्वावसानसमये भुवनानि भूयः ॥
 स्वीयोदरे वहसि बालमुकुन्दमूर्तिम् । मातः प्रसीद ॥ ५३ ॥
 देव्या त्वया ततमिदं प्रतिभाति सर्वम् । शर्वप्रिये नृत्यसि रौद्ररूपा ॥
 एकाकिनी कल्पसमाप्तिकाले । मातः प्रसीद..... ॥ ५४ ॥
 यज्ञास्त्वमेव सकला यजनं त्वमेव । सौदामिनी यज्ञधरी त्वमेव ॥
 कान्तस्त्वमेव सुमुखी रमणी त्वमेव । मातः प्रसीद..... ॥ ५५ ॥
 अस्त्राणि शस्त्राणि च ते स्वरूपं । शास्त्राणि नानार्थमतो ज्ञतानि ॥
 कीर्तिस्त्वमेव सुमतिः कुमतीस्त्वमेव । मातः प्रसीद ॥ ५६ ॥
 इत्थं स्तुता भगवता विधिना विधानैर्नानाविधैः सरभसं नमिता च भूयः ॥
 संप्रार्थिता भगवती वरदा तदानीं । प्रादुर्बभूव पुरतः करुणार्द्रचित्ता ॥ ५७ ॥
 मुक्तस्त्वया परमतामसरूपयोच्चैर्विष्णुः प्रसन्नहृदयोदनुजालि जिष्णुः ॥
 बाह्यायुधेन युयुधे बत पञ्चदिव्यसाहस्रवर्षकममोघपराक्रमोपि ॥ ५८ ॥
 तौ मायया किल तमोगुणया विमुग्धौ दृप्तौ तदोचतुरिदं वचनं विचित्रं ॥
 तुष्टौ वयं मुररिपो वरमावृणीष्व युद्धेन तेष्यलभनेन विकल्पितेन ॥ ५९ ॥
 आकर्ण्य वाक्यमिदमाशु जनार्दनेन संयाचितौ मृत्युपथाय भूयः ॥
 तावूचस्तुतोयविहीनभूमावावां जहि त्वं मधुकैटभारे ॥ ६० ॥

अंके स्वके श्रीरमणो गृहीत्वा तौ दानवौ स्वीयसुदर्शनेन ॥
 जहार तेषां हृदयस्थजीवं शिवं पदं प्रापयिषुः प्रकामम् ॥ ६१ ॥
 श्रीविष्णोः प्रभविष्णुतां हृदि समावीक्ष्योच्चकैर्भूजलं
 तेजो वातयुतं नभश्च सुषमां दध्रेधिकां कामपि ।
 चक्रुस्तोत्रशतैस्तुतिं विधियुतां काल्याः प्रकामोत्सवाः ।
 बध्वा हस्तसरोरुहावलिमथो नानाप्रणामानपि ॥ ६२ ॥
 विरचितशुभकीर्तिः कापि मूर्तिः शिवाया
 नलिनसदनचित्राकांक्षितं पूरयित्वा ।
 तदनु श्रद्धिति लीलांतर्हिताभूत् प्रभूत-
 प्रथिततमगुणध्रीः श्रीजनित्री त्रिलोक्या ॥ ६३ ॥

॥ इति अध्यायः ॥

श्री ॥ कवीन्द्र उवाच ॥

अथोभिधास्ये परमं मंत्रं सर्वोत्तमोत्तमम् ।
 यं जप्त्वा साधकश्रेष्ठो ब्रजेत्सिद्धिमनुत्तमाम् ॥ १ ॥
 ब्रह्मवह्निसमारूढः कलायुक्चन्द्रशेखरः ।
 बीजमेतन्मनोहारि पठेदादौ त्रिवारतः ॥ २ ॥
 व्योमरक्षणयुक् चंद्रभूषितं द्विःप्रयोजयेत् ।
 बीजयुग्ममिदं प्रोक्तं भुक्तिमुक्तिफलप्रदम् ॥ ३ ॥
 शूलीत्रिवेदीमारूढो लक्ष्मीराकेशभासुरः ।
 यो द्विर्जपति सिद्धीनां पारगः सुभगो भवेत् ॥ ४ ॥
 कलत्रांते क्षेत्रमथो ज्ञानं विष्णुसमन्वितम् ।
 आत्मादीर्घकृतावासो धरास्मरविराचिता ॥ ५ ॥
 मयूरः पद्मनाभेनालंकृतोऽस्ते वदेत्पुनः ।
 बीजसप्तकमप्युच्चैर्वह्निकांतां महोज्ज्वलां ॥ ६ ॥
 द्वाविंशत्यक्षरो मंत्रः सर्वेप्सितसमृद्धिदः ।
 अनंतपुण्यनिलयो योगिनामपि दुर्लभः ॥ ७ ॥
 यस्यानुष्ठानमात्रेण शक्रः सुरपदं गतः ।
 कुबेरो धनदामापद् वह्निस्तेजस्वितां गतः ॥ ८ ॥
 आस्ते यमो नियमकृत् त्रिलोक्या लोकवंदितः ।
 निर्ऋतिर्नैर्ऋतिः प्राज्यसाम्राज्यपदवीमगात् ॥ ९ ॥
 वारुणीकृतसंवासो वरुणस्तोयनाथताम् ।
 ईशान्यत्वमथेशान्यामन्वभूद्विरिजापतिः ॥ १० ॥
 पालनं कुरुते विष्णुः प्रभविष्णुः पदे पदे ।
 रोचिष्णुतां दिनमणिरगमद्गगनेधिकाम् ॥ ११ ॥

वाचस्पतित्वमुदभूद्धिपणस्य विशेषतः ।
 सुधामधुरिमोद्गारानदधाच्छीतदीधितिः ॥ १२ ॥
 रंभादंभानप्सरसामहरद्रूपसंपदा ।
 गंधर्वाणामधिपतिर्विश्वावसुरथाभवत् ॥ १३ ॥
 शेषो विशेषप्रथिमा धराभारं बभार ह ।
 अनंतविघ्नसंहारधुरीणोभूद्रणाधिपः ॥ १४ ॥
 देवेन्द्रसेनापतितां स्थिरां भेजे षडाननः ।
 वेधास्त्रिलोकी निर्माणं चक्रे समुदितोद्यमः ॥ १५ ॥
 प्रभञ्जनः प्रबलतां भेजे खिल विभञ्जने ।
 रत्नाकरत्वमुदधिरवृणोद्वत्नसंचयैः ॥ १६ ॥
 महाविक्रमसंयुक्तो भार्गवः क्षात्रमंडलं ।
 आजघान शरैरुग्रैरेकविंशतिसंख्यया ॥ १७ ॥
 शुक्रो महाक्रमं काव्यमकरोद्भव्यदायकं ।
 वज्रे ऋवीन्द्रपदवीं सुरासुरकदंबके ॥ १८ ॥
 अचिन्त्यरूपचरितौ नासत्यौ सत्यसंश्रयौ ।
 समीयतुः समगुणौ भिषग्वरमहापदम् ॥ १९ ॥
 प्रेष्ठोक्तोर्वेष्टिष्ठोपि विश्वामित्रपराक्रमं ।
 बभञ्ज जनयन्हर्षं प्रकर्षं शिष्यमंडले ॥ २० ॥
 ब्रह्मर्षित्वं प्रकर्षेण ब्रह्मर्षिषु समावृणोत् ।
 विश्वामित्रः पवित्रातिचरितः साधुसंमतः ॥ २१ ॥
 गन्धर्वयक्षप्रवरकिन्नरैरभिशोभितः ।
 अवाप पर्वतेन्द्रत्वं तुषाराद्रिः समुज्ज्वलः ॥ २२ ॥
 मेरुः सुवर्णप्राकारपरिखाशतभासुरः ।
 समस्तदेवजनतास्थानतां समनुग्रहीत् ॥ २३ ॥
 मार्कण्डेयो महायोगी योगयोगांगोचरः ।
 दीर्घायुरप्रतिहतबलवीर्याणि चावृणोत् ॥ २४ ॥
 सुरर्षयो नारदाद्याः पुलस्त्याद्याः महर्षयः ।
 ब्रह्मर्षयः कश्यपाद्याः संप्रापुः स्वमनोरथान् ॥ २५ ॥
 कामोन्निकामं कुसुमशरोवैर्धनुषापि च ।
 अजयज्जगतीं तेजो वहन्किमपि सर्वदा ॥ २६ ॥
 इत्थं समस्तं माहात्म्यं मन्त्रस्य परिदर्शितं ।
 अथ यंत्रं केरलानां वक्षि चारु समासतः ॥ २७ ॥
 रम्यं षट्कोणमालिख्य त्रिकोणत्रितयं लिखेत् ।
 वसुपत्रं धरागेहं पूजायंत्रं समीरितं ॥ २८ ॥

पीठपूजां विधायादौ तत आवरणार्चनं ।
 प्रकुर्यात् साधकः श्रेष्ठः संपदामालयो भवेत् ॥ २९ ॥
 सजयां विजयां पश्चादजितामपराजितां ।
 नित्यां विलासिनीं दोध्रीमघोरामथमंगलाम् ॥ ३० ॥
 पीठशक्तीरिमाः ख्याता महावरणदेवताः ।
 समासेन प्रवक्ष्यामि सांगावरणपूर्विकाम् ॥ ३१ ॥
 महाप्रेतं शिवं ध्यात्वा हृदये तस्य सुस्थिरा ।
 महाकालरतां वेशवशां युक्तां शिवागणैः ॥ ३२ ॥
 स्मृत्वा पुष्पांजलिं दत्त्वा मूलमंत्रेण साधकः ।
 आरभ्य पूर्वामंगानि षडस्त्रे पूरिपूजयेत् ॥ ३३ ॥
 काली कपालिनिकुलां कुरकुलां विरोचिनीं ।
 विप्रचित्तामथ नवकोणे शक्तीं चार्चयेत् ॥ ३४ ॥
 उग्रामुग्रप्रथां दीप्तां नीलां पश्याप्रनामपि ।
 बलाकिकामथोमात्रां मुद्रां मित्रां प्रपूजयेत् ॥ ३५ ॥
 सरोरुहाष्टपत्रेषु ब्राह्मीं नारायणीमथ ।
 माहेश्वरीं च चासुंडां कौमारीमपराजितां ॥ ३६ ॥
 वाराहीं नारसिंहीं च भूपुरेथार्चयेत्सुधीः ॥
 भैरवीं च प्र... .. ॥

संभाजीराजस्य जन्मान्तरीयवृत्तम् ।

.....भक्तिभावभरितहृदयश्रीशिवभूपपदराज्ञ्याः जातिस्मृति... ..अपत्यासत्यवगतं जन्मान्तरीय-
 वृत्तान्तजातं विषदयामः

सा* किल सोमाच.....नाथ मण्डनायमानरत्नपुरेशमहामहीपालपुत्रिका ललामा कमनीय-
 तररमणीयरूपे द्विजदेवतैकनिष्ठा कनिष्ठीकृतवामदेवादिब्रह्मर्षिस्वरूपे नारदादिदेवर्षिदीधित्यनुरूपे
 कस्मिंश्चिज्जिज्जपुरोधः पुत्रे प्रेमातिशयमहिम्ना पुत्रभावनां कलयांचकार । सोपि पंचगौडांतर्गत-द्विजा-
 ग्रणीः गुणगरिमनिविष्टहृदयः सहृदयः सुतरां स्वसौन्दर्यसौष्टववशीकृतसुरसुंदरीम् अपरामिव त्रिपुर-
 सुंदरीं सुंदरीं मातृभावना(भवन)यामास । एवं निरतिशयानुपमेयाप्रमेयप्रेमसंभारभरितमनसो-
 स्तयोः कौशल्यारामयोरिव सर्वजनमनोरमः एकाहोरात्रत्रुटिकासहनशीलः सीताकुशीलवलयसमानं
 शिशिरीकृतसर्वशरीरावयवः कश्चिदपूर्वस्नेहकलाकलापः शुद्धान्तकरणयोर्निःप्रत्युहं प्रतिफलति स्म ।
 एवं स्नेहप्रस्फुरणादुत्तरोत्तरवर्धिष्णुतावलनाद्दैनंदिनदर्शनमपि नूतनमिवाकलनादुभयोर्भूयस्तरामति-
 दुःसहवियोगसहिष्णुता समजनि । तस्यातिशयितस्नेहासंगानुवंगासक्तचेतसः का... ..कालीविषक्त...
 निगमागमप्रतिपादितोपासनामार्गप्रविष्टस्य पुरोहितपुत्रस्य अस्यामेव जन्म गृह्णीयां राजधर्माननुभवितुं
 इति भूयः कर्ममर्मसंपादयित्री जन्मान्तरीयशर्मसंपत्तिदात्री शोभनगात्री वर्मवशंसंभवनिमित्तविधि-
 निर्मितैक--पात्री नानाविधपुण्यक्षेत्रपुरश्चर्या परंपरासुवासनासत्पात्री वासना सत्पात्री सहैव प्रच-
 चार । तमग्न्यजन्मानं ब्राह्मणमनुबंधमनेकप्राकारिकपुण्यक्षेत्रं प्रचलनशीलोपि दुःशीलः सुशीलनामा
 प्ररमप्रिया कश्चित् सदाशिवगणः (तपोविघ्नमाचरामीति निर्बंधप्रार्थनापुरःसरं प्रसारितशुद्धांजलिः)

शृङ्गाररसासक्तयोः नेत्रसंज्ञामात्रबलमवलम्ब्याविष्कृतवैरिभावं प्रकटीकुर्वन् बहु प्रत्यूहपुञ्जयैः पीडयति स्म । सोपि तमतिवंचयित्वैव कतिपयैरहोभिर्दशनमात्रेणैवानैकविधपापीजनसंघातसंभारसंभरितजगदुद्धारतापत्रयोन्मूलकान्वयीकृतजगन्नाथनामधेयदारुब्रह्मस्वरूपिपुरुषोत्तमसंनिधावुत्पत्तिपुण्यतरपुरुषोत्तमक्षेत्रे पुण्यनक्षत्रे सुरलोकसोपानपरंपरासु सुखेनैव पदप्रक्षेपणं निधिनिक्षेपणमिव स्वयं स्वीचकार । तद्वाचाश्रवणमात्रनिरसितसर्वांगवृत्तिनिश्चेष्टपुत्रिकेव राजपुत्रिका तत्पुत्रपरिष्वंगसुखं लेलिहानेव तापाभिभूता त्रिगुणात्मिकां तनुं द्वित्रिदिनैरेव तत्याज । इत्थं प्रदर्शितकथाकलापवृत्त्या शिवराजाभिधां प्राप्तस्य सुशीलनाम्नः सयीतिनामनिविष्टाया हैहयवंशभू(षण)पतेरात्मजाया लभ्यसंबन्धः सुसिद्ध एव । अंकुरितवैरिभावविभावितान्तःकरणतया शंभुसंज्ञां प्रविष्टस्य पुरोहितसूनोः किञ्चित् वक्रिमभावे विभाव्यते पितुः पुत्रस्य च । स्व स्ववासनानुबंधानुबद्धसंबद्धा अपि त्रया त्रिगुणात्मकां शरीरसंपदं प्रापुरेवं सूचनामात्रप्रदर्शनं विहितमत्र ग्रन्थविस्तरभयाद्विस्तरेणालं ॥

श्रीशंभोचरणानुसेवनरतौ तौ दंपती सर्वदा

यत्तत्काल उपागतान्बहुविधान्संपूजयन्तौ सुरान् ।

प्रेमोद्रेकमुपेयुषोरनुदिनं स्वल्पैरहोभिस्तयोः

शंभुः प्रादुरभूत्सुतः शुभतरः स्वामीकुमारप्रभः ॥ ५० ॥

राज्यं वृद्धिमुपागतं बहुतरं शौर्यं शिवेनार्चितं

कीर्तिर्दिक्षु... .. प्रसरिता प्रत्यक्षभूचंद्रिका ।

शंभोरद्भुतविक्रमस्य विशदं श्रीविक्रमार्कानुगं

विज्ञातं सकलैर्जनैरजनितन्माहात्म्यमन्यादृश ॥ ५१ ॥

॥ कवीन्द्र उवाच ॥

इत्थं काल्या मया प्रोक्तो यंत्रस्य च मनोरपि ।

महत्त्वमथ वक्ष्यामि परमं शिवयोगिनः ॥ १ ॥

उत्तरस्यां पुण्यतमा राडा नाम महापुरी ।

नाना तपोवनाकीर्णा नानामुनिसमाकुला ॥ २ ॥

अनेकतीर्थैर्निचिता महापुण्यफलप्रदैः ।

हंसाकारोद्यानकीर्णैश्चक्रवाकोपशोभितैः ॥ ३ ॥

हंसैः परमहंसैश्च बालाखिल्यैः समावृता ।

गतद्वैपैरभिवृता सिंहव्याघ्रमृगादिभिः ॥ ४ ॥

गतदंशा गतक्रोधजनमंडलभासुरा ।

कुलस्त्रीभिः परिवृता नानापुष्पलताकुला ॥ ५ ॥

सुमनामल्लिकाजातिजपाचंपकपाटलैः ।

करवीराशोककुंदकणिकारैः स्वबंधुकैः ॥ ६ ॥

पुंनागकेतकी क्षिटी बकुलैर्भूमिचंपकैः ।

सेवंतिकार्कजलजसरोजैः कंदुकैरपि ॥ ७ ॥

आम्रैराम्रातकोर्निबो निचुलैर्वज्रुलैरपि ।

कदंबः कर्णिकारैश्च वटाश्वत्थार्जुनैरपि ॥ ८ ॥

करकैबंदरीचुन्दैः करीरैश्चारुपीलुकैः ।
 वधुलैश्चन्दनै रक्तचन्दनैः कृष्टचन्दनैः ॥ ९ ॥
 वानस्पत्यैरनेकैश्च वनस्पतिगणैरपि ।
 पलाशैर्नव्यलतिका कलितैर्ललितैरलं ॥ १० ॥
 ववर्ति त्रिपथा तीरे मंदमारुतवीजिते ।
 तस्यां महासिद्धिधरः सर्वसिद्धजनप्रियः ॥ ११ ॥
 तेजसा भानुसदृशश्चतुर्मुख इवापरः ।
 वेदान्वदन्वावदूकः सर्वशास्त्रार्थपारगः ॥ १२ ॥
 ...हागमरहस्यज्ञः प्रज्ञावान्प्राज्ञसंमतः ।
 जनयन्दोषमरणं जनानां स्वीयदर्शनैः ॥ १३ ॥
 ब्रह्मश्रियावृतो दाता शांतः क्षान्तो धृतव्रतः ।
 ऊर्ध्वरेता ब्रह्मचर्यचर्यावानार्यसंमतः ॥ १४ ॥
 आर्याभक्ताभ्यक्तमतिर्मन्त्रयन्त्रप्रवर्तकः ।
 महासर्वोत्तिगंभीरस्तत्त्ववित्तत्त्वदर्शकः ॥ १५ ॥
 अध्यात्मवक्ता साधूनां समतः सुजनप्रियः ।
 अष्टांगयोगकुशलो निःसंगो निर्ममः कृती ॥ १६ ॥
 निर्वाणपदवीमिच्छन्बद्धपद्मासनः सुधीः ।
 चतुःषष्टिकलाभिज्ञो ज्ञानविज्ञानपारगः ॥ १७ ॥
 शुक्लांबरधरः शुक्लचन्दनेनानुलेपितः ।
 शिवयोः सामरस्यानि चित्ते समनुचिन्तयन् ॥ १८ ॥
 कृपाकटाक्षविभवैरुद्धरन् शिष्यमंडलं ।
 अनुग्रहाय जगतां विग्रही बत शंकरः ॥ १९ ॥
 भ्रमन्गुरुस्वरूपेण जगत्यां सत्यसंश्रयः ।
 सत्यव्रतः सत्यतपाः सत्यवाक्यपरायणः ॥ २० ॥
 अनंतकुलधर्माणां मर्मज्ञश्चारुकर्मकृत् ।
 जाटिलः शंकर इव समदृष्टिर्मुकुन्दवत् ॥ २१ ॥
 वशिष्टवत् शिष्टतमो विशिष्टचरितेष्टदः ।
 अष्टदुर्जनसंज्ञापविवर्जनपरो यमी ॥ २२ ॥
 निरंजनो निराकांक्षः सत्पक्षो भव्यलक्षणः ।
 अक्षोभ्यहृदयोमायाविमुक्तो विगतालसः ॥ २३ ॥
 हरन्सुदूरे विषयान् विश्वामित्र इवापरः ।
 मित्रामित्रौ समौ पश्यन्त्यशस्यः सिद्धसंमतः ॥ २४ ॥
 प्रातः प्रशस्यः प्रथितनामा कामप्रपूरकः ।
 साधकानां समुदिताल्हादः सादविनाशनः ॥ २५ ॥
 अनंतपुण्यफलदचरितव्रतमंडलः ।
 अत्रेर्विचित्रं चरित बहन्विगतसाध्वसः ॥ २६ ॥

पिशंगचारुविलसज्जाजूटो दढाशयः ।
 मितवक्ता मिताहारो मितहासो मितोद्यमः ॥ २७ ॥
 मितभ्रमिमिताकांक्षी मिततृट् मिततोषभृत् ।
 मिताकल्पचमत्कारो मितविस्मयहर्षुलः ॥ २८ ॥
 किञ्चिद्भ्रूभंगविक्षेपपरिप्लिष्टो हितावलिः ।
 अहंतारहितोस्साही बाललीलां समावहन् ॥ २९ ॥
 वैराग्ययुक्तोपि महाभाग्यसौभाग्यदायकः ।
 दुर्भाग्यदमनोपायोदङ्मार्गाद्वनिता हरन् ॥ ३० ॥
 कृतार्थः सिद्धिकामानां प्रकामनियमोज्ज्वलः ।
 कश्चित्सिद्धः श्रीः स.....सर्वेषां श्रुतिमागतः ॥ ३१ ॥
 महानिर्वाणपदवीं मृगयन्निजलीलया ।
 आसीदासीमधरणीवलये लयपंडितः ॥ ३२ ॥
 शिवयोगी नाम कश्चिद् ब्राह्मणश्चित्तपावनः ।
 निशम्य तस्य सिद्धस्य चरितं परमाद्भुतं ॥ ३३ ॥
 हित्वा कोंकणकं देशं तं देशं समुपस्थितः ।
 गुरुत्वेनाशु तं सिद्धं वरयामास सुमतः ॥ ३४ ॥
 शिष्यत्वेनाथ सोप्येनमग्रहीद्रम्यविग्रहे ।
 शुभग्रहैः परिवृते कस्मिंश्चिदपि वासरे ॥ ३५ ॥
 उक्ते मासि तिथौ स्वतौ प्रवृत्तेश्चोत्तरायणे ।
 कृत्वांकुरार्पणं वास्तुपूजनं च यथाविधि ॥ ३६ ॥
 हुत्वाग्नी ब्राह्मणां नत्वा स्तुत्वा स्वाभीष्टदेवतां ।
 ध्यात्वा स्मृत्वा स्वपितरावाचार्यकुलकामिनीः ॥ ३७ ॥
 नंदिनीप्रमुखा गावः कुलाद्वान्तरगाधिपान् ।
 विधीन्ससागरान्कल्पवृक्षाज्जदनीचयान् ॥ ३८ ॥
 अभिवन्द्य गणेशानं वंदुकं योगिनीगणं ।
 नरेशान्पुण्यचरितानाकीर्त्यसुरनायकान् ॥ ३९ ॥
 अश्वषट्कं विशोध्याशु ससिद्धः सिद्धसंमतः ।
 पुण्याहं वाचयित्वाचैर्वाद्यघोषपुरःसरं ॥ ४० ॥
 कौशेयेन नवीनेन बंधयित्वा विलोचने ।
 शिवस्य स्वीयशिष्यस्य दीक्षाषट्कं विधाय च ॥ ४१ ॥
 तीव्रवेधमयीं दीक्षां सत्तमां पर्यकल्पयत् ।
 पूर्वज्ञायमथोच्चार्य पूर्वकुंभैः सुशोभनैः ॥ ४२ ॥
 स्नपयामास विधिवद्देवतामंत्रमुच्चरन् ।
 ससिद्धः सर्वसिद्धानां प्रथमो गोरखो यथा ॥ ४३ ॥

आहत्य दक्षिणान्कुम्भान्दक्षिणाम्नायमुत्तमं ।
 स्तनपयन्कथयामास दत्तात्रेय इवापरः ॥ ४४ ॥
 पाश्चिमान्कलशान्गृह्य पश्चिमान्नायजान्मनून् ।
 अभिषिचन्नकथयत् तथा रैवतको यथा ॥ ४५ ॥
 नेति नेति नेतीति यत्परं श्रुतयो वदन् ।
 अनुत्तरं तथाम्नायं शिववस्त्रिजगाद सः ॥ ४६ ॥
 पूर्णदीक्षां विधायेत्यमागमोक्तेन वर्त्मना ।
 सांप्रदायं स्वकं प्रोच्य दृष्टिबंधं विसृज्य च ॥ ४७ ॥
 निजक्रमागतं कंचिद्गुरुकममथादिशत् ।
 येन शिष्यस्य परमा सिद्धिर्भवति सर्वतः ॥ ४८ ॥
 आद्यंतद्वारनाथार्णं गृहीत्वातिमनोरमम् ।
 शिष्यस्य कल्पयामास ससिद्धोनामसंभ्रमात् ॥ ४९ ॥
 तेन दीक्षाप्रभावेण सशिवो ब्राह्मणाग्रणीः ।
 योगीति ख्यातिमगमत्सिद्धिपारमुपागतः ॥ ५० ॥
 शिवयोगी ततस्तत्र बहुकालं गुरोर्गृहे ।
 तोषयामास विधिवत्तस्य प्रियतमान्परान् ॥ ५१ ॥
 प्रगल्भोदारसेवाभिराराध्यगुरुमादरात् ।
 अलभच्छिवयोगी सः सिद्धिकामपि सुव्रतः ॥ ५२ ॥
 प्रसन्नचेताः सततं स्तुवन्ध्यायन्जपन्नमन् ।
 सिद्धस्य चरितं किञ्चिच्छिवयोगी पपाठ सः ॥ ५३ ॥
 इत्थं भक्तिभरं ज्ञात्वा ससिद्धः शिवयोगिनः ।
 आज्ञापयामास चिरं ब्रह्मचर्यव्रतं चर ॥ ५४ ॥
 पाणिग्रहं कचिदपि मा कुरुष्व व्रतेच्छया ।
 शिष्यत्वेन नराधीशं योगिन्मा वृणु सर्वथा ॥ ५५ ॥
 योगी सुसिद्धसिद्धस्य वचो निशम्य
 विद्योतद्ब्रह्मवर्चाः परिचरिततपाः भावयन्मंत्रजातं
 पश्यन्क्षेत्राणि नानारसभरभरितः पर्यटन्तीर्थपंक्तीः ।
 प्रेम्णा शृंगारपुर्यां व्यरचदथमठीं कोंकणे क्रूरदेशे
 वस्तुं योगी प्रसिद्धस्तदनुनुतगुणं सन्निवासं चकार ॥

 मदाज्ञया त्रिपुरजित् तव पुत्रो भविष्यति ।
 भूभारस्यापि संहारं करिष्यति न संशयः ॥ ७५ ॥
 तारयिष्यति भूदेवान् दुःखपंकादतद्वितः ।
 मर्दयिष्यति दुष्टौघान् निर्जरान्स्थापयिष्यति ॥ ७६ ॥

रक्षयिष्यति धेनूनां गणान्यवनहस्ततः ।
 श्रीकृष्ण इव तेजस्वी वधूरानन्दयिष्यति ॥ ७७ ॥
 संस्थापयिष्यति मुदा धर्मं शर्मसमन्वितः
 आह्लादयिष्यति धनैः क्रूरकौंकणजान्नरान् ॥ ७८ ॥
 धुरंधरान् राजकृत्ये नवीनान्कल्पयिष्यति ।
 स्वपूजायां वताभक्तिं धरिष्यति न संशयः ॥ ७९ ॥
 सौरान् शाक्तान् गाणपत्यान् शैवानावर्जयिष्यति ।
 अर्चनं बालकृष्णस्य प्रेम्णा परिकरिष्यति ॥ ८० ॥
 तान्नैः साम महामायो बहुकालं चरिष्यति ।
 आचरिष्यति सौम्यः सन्नेकछत्वाधिपत्यतां ॥ ८१ ॥
 निरंतरं वनेतीव पापधर्ममटिष्यति ।
 स्वमतेनैव सर्वाणि कार्याण्यकल्पयिष्यति ॥ ८२ ॥
 महानंदभराविष्टः सदैव विहरिष्यति ।
 वारयिष्यत्यरिष्टानि दूरादेव गतस्पृहः ॥ ८३ ॥
 अतः सुतार्थं राजेन्द्र चिंतां मा कुरु कर्हिचित् ।

10. The Date of the Kāyasthaparabhūdharmā- dars'a of Nīlakanṭha Sūri and Identification of its Author in contemporary Records *

Aufrecht ¹ mentions some works about the Parabhūs ² among which he mentions a work called *Parabhū-prakarāṇa* by one Nīlakanṭha Sūri,³ of

* *Journal of Oriental Research*, Madras, Vol. XIII, Part II, April-June 1939.

1 *Cata. Catalo. I*, p. 324 — “परभूजातिनिर्णय, on the origin of a caste called परभू — BP. 299. परभूप्रकरण by नीलकण्ठसूरि—Kh. 76, and by बाबदेव अटले—Kh. 76.” II, 72 — “परभूप्रकरण on the origin and tenets of the परभू caste descended from the Kāyasthas written under king Śāhurāj, son of Śambhurāj of the Bhonsla family. The anonymous author refers to Bābdeva Āṭale. (q. v.) L. 4199.”

The B. O. R. Institute (Limaye Collection acquired in 1938) contains a MS called परभूप्रकरण (folios 16). In the Govt. MSS Library there is another MS of परभूप्रकरण No. 567 of 1883-84 acquired by Sir R. G. Bhandarkar from the Maratha country.

2 *Vide* article on प्रभु in the महाराष्ट्रीय ज्ञानकोश (by S. V. Ketkar), Vol. XVII, (1925) प-242-248. The total population of this Kāyastha Prabhu caste in the whole of India may come to about 30,000. The Mahārāṣṭra historian Rajwade (*Khaṇḍa* VI) records in all 9 grāmaṇyas about the Prabhu caste. Dates of some of these disputes:—Śaka 1391 (A. D. 1469); Śaka 1591 (A. D. 1669); Śaka 1597 (A. D. 1675); Śaka 1669 (A. D. 1747); Śaka 1714 (A. D. 1792); Śaka 1745 (A. D. 1823).

3 The adopted son of Nīlakanṭha Sūri Thatte was married to the daughter (Tai) of Sardār Bālāji Nārāyaṇa Nātū in A. D. 1818. (*Vide* p. 123 of *Thatte Kula-vṛttānta*, Poona, 1936.) This Sardār Bālājipant Nātū was associated with the Kāyastha Prabhu dispute of Śaka 1745 (=A. D. 1823). It is possible to suppose that Nīlakanṭha Sūri composed his कायस्थ-परभूधर्मादर्श in connection with the dispute of 1823 A. D. to vindicate his relative's (Bālājipant's) position against the Kāyastha Prabhus. If this inference is correct the date of कायस्थपरभूधर्मादर्श must lie between A. D. 1823 and A. D. 1827, the date of the MS of this work.

which he records only one Ms *viz.*, "Khn 76." Prof. P. V. Kane also mentions the work "परभूकरण by Nilakaṇṭha Sūri" in his *History of Dharmasāstra* ¹ along with other works regarding the Parabhu caste and the Kāyasthas ². I am not aware if Aufrecht or Prof. Kane had examined an actual MS of Nilakaṇṭha Sūri's work, which they have designated "परभूकरण." Recently I came across a MS ³ of Nilakaṇṭha Sūri's work called "कायस्थपरभूचर्मादर्श." I have no doubt that this work is identical with the परभूकरण of Nilakaṇṭha Sūri mentioned by Aufrecht and Kane. I propose, therefore, to describe it and present some data gathered from it with a view to studying and recording some historical information gathered from contemporary available records ⁴ about the date of the author and his literary activity.

1 Vol. 1 (B. O. R. Institute, Poona, 1930), p. 577 — "परभूजातिनिर्णय. परभूकरण by नीलकण्ठसूरि. परभूकरण by बाबदेव अटले.

परभूकरण by गोविन्दराय (Mitra's *Notices*, X, p. 296.) About 1740-49 A. D. during the reign of Shahu, grandson of Shivaji. When Balaji Bajirao was Peshwa गोविन्दराय was राजलेखक and a favourite of Shahu, refers to बाबदेव अटले as a hypocrite and a Karhādā Brahmin."

2 *Ibid*, p. 528 — Works about Kāyasthas: — कायस्थधर्मप्रदीप or -प्रकाश by विश्वेश्वर alias गागाभट्ट composed about 1647 A. D.

कायस्थपद्धति by विश्वेश्वर — Printed at Bombay, 1873, same as कायस्थधर्मप्रदीप. Baroda Oriental Institute MS is dated 1727 (1670-71 A. D.). Ujjain MS No. 1097 is dated A. D. 1743 (*Vide* List of 1936, p. 30). कायस्थक्षत्रियत्वमुदलनकुठार by लक्ष्मीनारायणपण्डित. कायस्थतत्त्व, कायस्थनिर्णय, कायस्थविचार, कायस्थोत्पत्ति by गङ्गाधर.

The Govt. MSS Library (B. O. R. I.) has a MS of कायस्थनिर्णय (No. 522 of 1883-84).

3 In the Limaye Collection of MSS acquired by the B. O. R. Institute in 1938 from Mr. Shambhurao Govind Limaye of Ashte (Dist. Satara), a second copy of this work is also found and is dated A. D. 1827. It is copied by जयदेव son of सखो अनन्त लिमये as the following colophon shows:—
Folio 12 — "शके १७४७ सर्वजित् संवत्सरे लिमयोपाख्यदाख्य सूनना जयदेवाख्येन लिखितोऽयं कायस्थपरभूचर्मादर्शः ॥"

4 Some of these records are found in the *History of the Thatte Family (Thatte Kula-vṛttānta)* by P. V. Thatte and V. N. Thatte, Poona, 1936 — *Vide* pp. 6-25, which contain historical documents about the Thatte

The Limaye MS of कायस्थपरभूधर्मादर्श (folios 8) contains the following references to Persons, Places, Works etc.—

आर्यावर्त्त, 7	कमलाकर, 1, 2, 4, 7
उद्योत (=दिनकरोद्योत), 7	काम्बोज, 4, काम्बोजाः, 4
(Begun by दिनकर and finished by	कायस्थपरभूधर्मादर्श, 1, 7
गागाभट्ट)	कायस्थपरभूधर्माः, 1 1

family dated, A. D. 1718, 1735, 1743, 1748, 1767, 1769, 1770, 1773, 1775, 1777, 1781, 1782, 1783, 1784, 1787, 1795, 1796, 1798, 1807, 1808, 1813, 1816, 1818, 1830, 1831, 1838, 1858. In all 36 documents are recorded. The author of the कायस्थपरभूधर्मादर्श is identical with नीलकण्ठ विनायक यथे or यत्ते mentioned in some of the above mentioned documents. His descendants are still living in Poona (Vide pp. 52-53). A brief genealogy of Nilakanṭha Sūri may be recorded here :—

केशव—गोपाळ—विश्वनाथ—नारायण—विनायक—नीलकण्ठशास्त्री

(A.D. 1775 (A.D. (Died 1834 A. D.)
....1783) 1772)

In Document No. 9 dated 20th October 1775 our author's grand-father is referred to as follows :—

“ वे. रा. नारायणभट्ट बिन विश्वनाथभट्ट ईबिन गोपाळभट्ट उपनाम यथे गोत्र शाण्डिल्य सूत्र अस्वलायेन जोतिषी व उपाध्ये मौजे बिवली ता हवेली हमजाबाद ता अजनवेला हाली वास्तव्य कसवे पुणे ”.

Our author's father विनायकभट्ट was a फडणीस of शिरेपरगणा in the Karnāṭak (Document No. 10 dated A. D. 1777). He is mentioned in Document No. 30 of A. D. 1816. The marriage of our author's adopted son is referred to in Document No 31 of A. D. 1818 (from Bālāji Nārāyaṇa Nātū to Mount Stuart Elphinstone). Document No. 32 dated 17th January 1830 records the grant (of village कोलघर to our author “ नीलकण्ठशास्त्री विनायकभट्ट यथे ”) from Raghoji Āngre. Document No. 33 dated 7th January 1831 records a grant of land to our author. Document No 34 dated 26th July 1838 records a grant of land to our author's son नारायणशास्त्री नीलकण्ठशास्त्री यथे. This नारायणशास्त्री was the eldest son of नीलकण्ठ's cousin मोरशास्त्री. नारायण was adopted as son in A. D. 1815 by नीलकण्ठ as he had no issue (p. 123 of *Thatte History*).

1 Vide article on कायस्थ in the महाराष्ट्रीय ज्ञानकोश, Vol. X, (क-३८९ to ३९२). The term कायस्थ is found in a Malwa inscription of A. D. 738-39. In an inscription of A. D. 987, the term कायस्थ is used. In the Sivalik

कायस्थप्रदीप, 6	चन्द्रसेन 2, 3, 5, 7
कायस्थोत्पत्ति, 2	चान्द्रसेनीयाः, 4, 6
कार्तवीर्य, 1	चान्द्रसेनीया कायस्थाः, 6
काश्यपगोत्र, 4, 6	चित्रगुप्त, 2, 4, 5, 6
गागामट्ट ¹ , 6, 7; गागामट्टीय, 4	चैत्रगुप्तकायस्थाः, ³ 5
गान्धारी 4,	चैत्रगुप्ताः, 6
गुह, 1	

Stone pillar inscription at Delhi of A. D. 1184 the term कायस्थ has been used as a caste-name.

1 Viśveśvara alias गागामट्ट of Benares composed a work called शिवाकौदय, (Vide Peterson's *Cata. of Ulwar MSS*, pp. 37-38) by order of Shivaji (" तस्याज्ञया छत्रपत्रेः शिवस्य ") Vide pp. 223-225 of the शिवचरित्रप्रदीप (B. I. S. Mandal, Poona, 1925). Aufrecht (C. C. II, 139) states that Gāgābhaṭṭa composed in Śaka 1603 (A. D. 1681) a work called समयनय on *dharma* for Shivaji's son Sambhāji and a MS of this work is at Florence (Italy). He officiated at the coronation of Shivaji in A. D. 1674. MS No. 9670 in Baroda Ori. Institute shows that Gāgābhaṭṭa composed his कायस्थधर्मप्रदीप in Śaka 1599 = A. D. 1677 (Vide Kane: *His. of Dh.* I. p. 742). The Marathi Bakhar शिवदिग्विजय (Baroda, 1895) describes गागामट्ट as महा-समर्थब्राह्मण, तेजोराशी, तपोराशी, अपरसूर्य, साक्षात् वेदो नारायण, महाविद्वान् (p. 410). Vide p. 311 of मध्ययुगीन चरित्रकोश (1937).

2 According to *Sahyādri Khaṇḍa* of the *Skandapurāṇa* the Cāndrasenīya Kāyasthas originated from a Kṣatriya king चन्द्रसेन, who was killed by Paraśurāma. The widow of चन्द्रसेन who was pregnant at the death of her husband went to the hermitage of दारभ्य sage. Paraśurāma agreed not to molest her on condition that this would-be son of चन्द्रसेन should not behave as a Kṣatriya. The sage agreed to this condition and the son born of the widow of चन्द्रसेन was brought up by the sage and he pursued the profession of a scribe. The descendants of this son of चन्द्रसेन came to be called Cāndrasenīya Kāyasthas.

3 खण्डो बलाल चिटणीस who accompanied Rājārāma Chatrapati to Jinji in A. D. 1690 was a चैत्रगुप्तकायस्थ. Keśava Paṇḍita refers to him as follows in verse 22 of Sarga IV of his राजारामचरितः—

“ खण्डोबलालमुख्याश्च कायस्थाश्चित्रगुप्ताः ।

चन्द्रसेनान्वयाश्चान्ये श्रीदारभ्यकृतगोपनाः ॥ २२ ॥ ”

जातिविवेक ¹ , 7	दाल्भ्यमुनि, 1, 6
व्यम्बक (the guru of the author	दाल्भ्याश्रम ³ , 1, 2, 3, 5
नीलकण्ठ विनायक यथे), 1	दाल्भी, 7
यथे (उपनाम), 1, 7	धर्मगुप्त, 4
दाल्भ्य, 2, 4	धर्मराजा, 2
दाल्भ्यगोभ, 7	नागर, 4
दाल्भ्यपुर ² 1	नीलकण्ठ ⁴ (यथे,) 1

1. There are several works of this title (*Vide Kane, His. of Dh. I, 548*) :—

(1) जातिविवेक m. in शुद्धाचारशिरोमणि of शेषकृष्ण and in नृसिंहप्रसाद of दलपतिराय;
 (2) जातिविवेक by कृष्णगोविन्द पंडित; (3) जातिविवेक by व्यम्बक; (4) जातिविवेक by नारायण-
 भट्ट; (5) जातिविवेक by पराशर; (6) जातिविवेक by रघुनाथ; (7) जातिविवेक by विश्वनाथ;
 (8) जातिविवेक by विश्वेश्वरभट्ट (probably same as the first part of कायस्थधर्मप्रदीप);
 (9) जातिविवेक by व्यासगोपीनाथकवि of वसिष्ठगोत्र, son of राईधर grandson of विश्वनाथ of
 प्रत्युडपुर (I. O. MS is dated Śaka 1564 = A. 1642).

2 Cf. दाल्भ्यपुर (= दामोल in South Konkon) mentioned by रघुनाथ in his
 मुहूर्तमाला composed in A. D. 1660. रघुनाथ was a Chittapavan Brahmin of
 Sāṇḍilyagotra and hailed from पालशेत to the South of Dabhol or *Dāl̥bhya-*
pura (*Vide History of Indian Astronomy* by S. B. Dikshit, Poona, 1896).
 Raghunātha's grandfather's name was केशव, while his father's name was
 नृसिंह who settled at Benares. नृसिंह obtained the title ज्योतिर्वित्तरस from Em-
 peror Akbar when he conquered the Āsīrgadh fort (A. D. 1599) *Vide A.*
S. B. Cata. of Smṛti MSS, 766.

3 Cf. दाल्भ्याश्रम identified with Dalman on the Ganges in the Rai
 Barelli District (JASB, Vol. LXIX, p. 84).

4 नीलकण्ठ adopted a son (नारायण) in A. D. 1815 and thereafter lived
 for about 19 years till his death in A. D. 1834. Presuming that he was
 about 35 years at the time of his adopting a son we get A. D. 1780 as the
 probable date of his birth, the entire period of his life being about 54
 years, if not more. It would, therefore, be reasonable to fix the literary
 activity of नीलकण्ठ to a period between A. D. 1800 and A. D. 1834. We
 have the copy of his कायस्थपरभूधर्मादर्श dated A. D. 1827 and consequently
 the date of composition of this work must be between A. D. 1800 and 1827.

I shall briefly indicate here the remarks about our नीलकण्ठशास्त्री as
 found on pp. 122-123 of the *Thatte Kula-vṛttānta* :—

(Continued on the next page)

नीलकण्ठसूरी (थरये,) 7	मार्गवराम, 6
नृसिंह पराशर, 1	मनु 3
नैगम, 4	माथुरगौड, 4
पद्म (पुराण,) 7	माधव, 7
पद्मपुराण (रेणुकामाहात्म्य,) 4	माहिष्मती ² , 1
परभू (संज्ञा), 2, 7	नयवि 4; यवनाः, 4
पल्लवाः, 4; पल्लव, 4	याज्ञवल्क्य, 3
पाप्मे सृष्टिखण्डे, 2	रुद्रगुप्त, 4, 5
पारद, 4; पारदाः, 4	वसिष्ठ, 4
भार्गव ¹ , 3, 5, 7	विचित्रगुप्त, 4

(Continued from the previous page)

Nilakanṭha (= N) was a well-known Pandit of his time. He received his early education at Poona. Rāma Śāstri Prabhūṇe (died A. D. 1789) sent him to Benares for further education at the expense of the Peshwa. At Benares he studied under बालभट्ट पायगुण्डे, the pupil of रामचन्द्रभट्ट तारे, who was himself the pupil of the celebrated नागोजीभट्ट काळे, the author of the परिभाषेन्दुशेखर. After becoming proficient in grammar and other subjects N returned to Poona. He had many illustrious disciples, some of whom are:—

(1) मोरशास्त्री साठे (नैयायिक), (2) कुप्पाशास्त्री द्रविड (नैयायिक), (3) त्र्यम्बकशास्त्री शालिग्राम (मीमांसक), (4) विनायकशास्त्री दिवेकर, (5) भास्करशास्त्री अभ्यङ्कर (वैयाकरण), (6) राघवेन्द्राचार्य गजेन्द्रगडकर (वैयाकरण) and गोविन्दाचार्य अष्टपुत्रे. मेरुशास्त्री गोडबोले though not a direct pupil of नीलकण्ठशास्त्री stayed with N and taught many pupils. N was appointed by Bālājipant Nātu as an assistant to the *Nyāyādhiśa* in the Adālat Court at Satara on Rs 100. He left this service later but used to receive some stipend monthly from Government.

1 *Rājārāmacarita* composed by Keśavapaṇḍita in January, 1690 refers to भार्गव and his परभू as follows:—

“ स्वामिन् सखाचले पूर्वं दत्त्वा स्वपरशुं शुभम् ।

स्थापितो दुष्टशिक्षायै भक्तसंरक्षणाय च ॥ १२- Canto I.

The above verse occurs in a dialogue between भार्गवशिष्य and god शङ्कर, in which the latter predicts the future exploits of king Rājārāma, the grandson of Shivaji, at a time when the whole of the Deccan was in a chaotic state after the death of Rājārāma's father Sambhāji in 1689 A. D. (Vide Bendre's edition of राजारामचरित, Poona, 1931, p. 6.)

2 Māhiṣmatī has been identified by Pargiter with the place Māndhātā on the Nerbuda (JRAS, 1910, pp. 445-6) Vide N. L. Dey: *Geogr. Dictionary*, 1927, p. 120.

विनायक (father of नीलकण्ठ थत्थे,) 1, 7
 विष्णुपुराण 3, 6
 विष्णुस्मृति, 4, 6
 वेतवत, 1
 वेदव्यास, 7
 वैदेहक, 2
 शक, 4; शकाः, 4

शतप्रश्नकल्पलता¹ by माधव, 7
 शूद्रकमलाकर², 6
 शूद्राचारशिरोमणि³, 1
 शौनक, 1
 सखोपंत लिमये⁴ अष्टेकर, (the original
 owner of the MS of the
 कायस्थपरभूधर्मादर्श,) 7

1 In a MS of *Siddhāntavijaya* composed at Benares for Rājā Pratāpasimha of Satara about A. D. 1839 I find a quotation from a work शतप्रश्नकल्पलता by माधव dealing with शालिवाहनशकोत्पत्ति (36 verses). It begins on folio 64 of the B. O. R. I. Copy (No. 3 of 1937-38) as follows :—

“ यथा माधवकृत शतप्रश्ने—

शालिवाहनस्य उत्पत्तिं प्रवक्ष्याम्यनुपूर्वशः ।

पुरा क्षेत्रे प्रतिष्ठाने विप्रोऽभूत्कौशिकान्वये ॥ १ ॥ ”

The quotation ends—

“ अङ्गसर्पेन्दुरामाख्ये (३१७९) जाते युगचतुर्थके ।

शालिवाहनसंज्ञश्च प्रतिष्ठाने तु राजभाक् ॥ ३६ ॥

इति माधवकृत शतप्रश्नकल्पलतायां शालिवाहनशकोत्पत्तिः प्रश्नश्चत्वारिंशः ॥ ४० ॥ ”

Another quotation of 23 verses occurs on folios 68 -69.

2 Ed. N. S. Press, Bombay, 1895. The *S'ūdrakamalākara* by Kamalākarabhaṭṭa is a standard treatise on the duties of Śūdras. In the *S'ūdrakamalākara* the author refers to his *Nirṇayasindhu* composed in A. D. 1612 (20th February). Gāgābhaṭṭa (1674 A. D.) was the nephew of Kamalākarabhaṭṭa (*Vide* p. 437 of Kane's *History of Dharma*. Vol. I, 1930).

3 Possibly identical with a work of this name by कृष्णशेष, son of नृसिंहशेष composed by order of पिलाजीनृप son of केशवदास, B. O. R. I. MS No. 50 of 1872-73 of this work was copied at Cambay on 4th March, 1591. It is mentioned in आचाररत्न of लक्ष्मण (Between 1520-1590 A. D.). *Vide* p. 641 of Kane : *History of Dharma*, I).

4 Sakhopant Ananta Limaye (A. D. 1800 to about A. D. 1840) was a contemporary of our author Nilakanṭha Vināyaka Thatthe (died A. D. 1834). The MS of the कायस्थपरभूधर्मादर्श belonging to Sakhopant is dated A. D. 1827. In a letter in Modī script (*Limaye Family Papers* No. 3 with me) dated A. D. 1827 our author is referred to as “ वेदशास्त्रसंपन्ननीलकण्ठशास्त्री थत्थे ”. Sakhopant had a passion for collecting and preserving many Sanskrit MSS as is evident from the number of about 450 MSS preserved and

(Continued on the next page)

सगर, 4	स्कान्दे (रेणुकामाहास्ये,) 3
सगरचरित, 7	स्कान्द (पुराण), 7
सह्याद्रिखण्ड, 1	हरिवंश, 4, 6
सहदेव, 7	शके १७४८=A. D. 1827, the date of
सिंधु, 2; सिंधुतीर, 1	the copy of the कायस्थपरभूधर्मादर्श
The Limaye MS of the <i>Kāyastha-parabhū-dharmādarśa</i> analysed above begins as follows :—	

“ श्रीगणेशाय नमः

॥ जय कायस्थपरभूधर्माः ॥

प्रणम्य परमात्मानं नीलकण्ठो विचक्षणः ।

यत्थोपनामकः सूरिर्विनायकतनुर्भवः ॥ १ ॥

श्रयम्बकादिगुरुस्त्वा सर्वशास्त्रार्थपारगान् ।

सतां मनःप्रमोदाय दुर्मदोन्मादशान्तये ॥ २ ॥

भगवद्यासतात्पर्यं तदुक्त्यै (व) प्रकाशयन् ।

कायस्थपरभूयोग्यधर्मादर्शं करोम्यहम् ॥ ३ ॥

तत्रैकः कायस्थः सकलनिबन्धादिग्रन्थेषु प्रदर्शितः ” etc.

The foregoing introductory verses clearly indicate (1) the correct title of the work (which is “ कायस्थपरभूधर्मादर्श ” and not परभूप्रकरण) as also (2) the name and surname of our author (*viz.* नीलकण्ठ विनायक यत्थे). The guru

(Continued from the previous page)

added to by his descendants. Many of these MSS were got copied by Sakhopant between A. D. 1800 and 1840. Sakhopant being a lover of Sanskrit learning must have been in close contact with our author Nīlakaṇṭha Vināyaka Thatthe:—

According to *Thatte Family History*, Nīlakaṇṭha S'āstri was sent to Benares for education by the celebrated *nyāyādhiśa* of the Peshwa period, Rāmaśāstri Prabhūṇe, who died in 1789 A. D. We have elsewhere stated A. D. 1780 or so as the probable date of Nīlakaṇṭha's birth. If the above statement in the *Thatte History* is correct we may have to push back this probable birth-date of Nīlakaṇṭha, say up to A. D. 1775 or so to enable us to presume that he was about 14 years of age at the time of Rāma Śāstri's death in A. D. 1789. Rāma Śāstri held the office of *Nyāyādhiśa* for the last time for 12 years between A. D. 1777 and 1789 at the request of Nana Fadnis. It is possible to suppose that Nīlakaṇṭha may have been sent to Benares at Peshwa's expense between A. D. 1785 and 1789.

of our author mentioned in verse 2 above is त्र्यम्बक¹ who remains to be identified.

The Ms ends as follows:—

“इति यत्थोपनामक विनायकसूनुनीलकण्ठसूरिणा विरचितकायस्थपरभूधर्मादर्शः समाप्तः ॥
श्री राजाननसुप्रसन्न शके ॥ १७४८ सर्वजिज्ञामसंवत्सरे भाद्रपदकृष्णाष्टम्यां गुरुवासरे यत्थो-
पनामकविनायकसूनुनीलकण्ठसूनुना (सूरिणा) विरचितकायस्थपरभूधर्मादर्शः समाप्तः ॥
इदं पुस्तकं सखोपन्त उपनामक लिमये अष्टेकर स्वाथं परोपकारार्थं लिखितं ॥ श्री सांब ॥”

The MS described above was copied in A. D. 1827 for Sakhopant Limaye of Ashte as stated in the colophon reproduced above. Sakhopant's son Jayadeva prepared another copy of this very work in A. D. 1827 which also we find in the Limaye collection.

Nilakanṭha Vināyaka Thatthe, the author of the कायस्थपरभूधर्मादर्श, represented by 2 MSS in the Limaye collection has already been identified by me with Nilakanṭha Śāstri Vināyaka Śāstri Thatte mentioned in the *Thatte Family History* (vide footnotes to the early portion). The chronology of the author from his grandfather to his son may be briefly recorded below:—

A. D.	Reference.
1775-1783	Nārāyaṇa, the grandfather of our author living.
C. 1775	Probable date of birth of our author (= N).
1777	N's father Vināyaka was acting as Phadṇīs.
Before 1789	Rāma Śāstri Prabhuṇḍ sends N to Benares for education.
1815	N adopts as son his nephew Nārāyaṇa, the son of his brother Mor Śāstri.
1818	Marriage of N's adopted son with the daughter of Sardar Bālājipant Nātu.
1827	Date of the MSS of N's work कायस्थपरभूधर्मादर्श.
”	N mentioned in a letter addressed to Sakhopant Limaye.
1830	Grant of a village to N.
1831	Grant of some land to N.
1834	Death of N.
1838	Grant of land to N's son Nārāyaṇa.

The occasion when the *Kāyastha-parabhū-dharmādarśa* may have been composed by the author is furnished by the *Parabhū-grāmaṇya* of

1 In the *Thatte History* (p. 122) one त्र्यम्बकशास्त्री शक्तिग्राम (मीमांसक) has been mentioned as the disciple of our author. The statement needs to be verified.

A. D. 1823, with which Sardar Bālājipant Nātu¹ was closely associated. It would be reasonable to presume that Bālājipant should find in his relative Nilakanṭha Śāstri² a protagonist of the position taken by him against the Prabhus³. If this presumption is correct the date of the present work would lie *between A. D. 1823 and 1827*, the year in which two MSS of the work were got copied by the members of the Limaye family.

1 Vide *Peshwa Daftar Selections* No. 42, ed. by G. S. Sardesai (1934), pp. 2, 3, 5, 7, 9, 11, 12, 15, 16, 18, 23, 24, 25, 54, 83, 85, 86, 101, 107. On p. 25 we have a reference to the request made by Bālājipant to Pratap Singh, the Raja of Satara (17th July 1819) that the Raja should show to Grant Duff all papers to help him to write an authentic history of the Marathas.

2 *Ibid.*, p. 22—Pratapa Singh records in his Diary under date 25th July, 1819, some conversation between one नीलकण्ठशास्त्री and Grant Duff on Hindu Customs (“ नीलकण्ठशास्त्री व मोट याचे बोलणे शास्त्राचे हिंदचे चालीचे ”). I am inclined to identify this नीलकण्ठशास्त्री with the author of the कायस्थपरभूधर्मादर्श, as we know from the *Thatte Family History* that our author was given as an assistant to the judge at the Adālat Court at Satara by Bālājipant Nātu. On pp. 40-41 we have a proclamation about the Vishrambag Palace Pāṭha-Śālā dated 21st Sept. 1819, providing for instruction in व्याकरण and other Śāstras. I wonder if our author, who was proficient in grammar had anything to do with this Pāṭha-Śālā. This point is worth investigating.

3 See *Rajawade : Sources of Maratha History*, Khaṇḍa, VI, p. 529.

II. Upaniṣadbrahmayogin and Hāthayogapradīpikā *

The *Muktikopaniṣad*¹ appears to be the only *Upaniṣad*, which enumerates the 108 *Upaniṣads*. This number includes 20 *Upaniṣads*,² which treat of yoga and a study of which is essential for all students of the history of the *yogaśāstra*. The only commentary by a single author on the 108 *Upaniṣads* is that of *Upaniṣadbrahmayogin*, published for the first time by the Adyar Library. This commentator closely follows the commentary of Śaṅkarācārya for such of these *Upaniṣads* as are commented on by the great Advaitin. His *advaitic* bias is further illustrated by the following explanation of the term हठ (in the expression हठयोग) in commenting on the 45th verse³ of the *Yogatattvopaniṣad*, which describes a Yogī, who has attained *siddhi* or perfection, as follows :—

“ नासौ मरणमाप्नोति पुनर्योगबलेन तु ।

हठेन मृत एवासौ मृतस्य मरणं कुतः ॥ ४५ ॥ ”

The commentator explains this verse as under :—

“ मरणादेः देहनिष्ठत्वेन योगिनो देहातीतत्वात्, “ न जायते म्रियते वा विपश्चित् ” इति श्रुतेः । ब्रह्मातिरेकेण देहादिकं नास्तीति बोध एव हठः, हठेन सम्यग्ज्ञानेन मृत एवासौ देहः ”

We wonder if this equation “ हठ = सम्यग्ज्ञान ” would be acceptable to the students of Sanskrit philology as also of the *Yogaśāstra*.

* *Yoga*, (Bombay), Vol. IV, 35-37.

1. *The Sāmānya Vedānta Upanishads*, Pub. by Adyar Library, 1921 pp. 349-50. Verses 80 to 89 enumerate 108 *Upaniṣads* and this list is concluded by the remark:—

“ एवमष्टोत्तरशतं भावनात्रयनाशम् । ज्ञानवैराग्यदं पुंसां वासनात्रयनाशनम् ”

2. These 20 *Upaniṣads* have been published by the Adyar Library (1920) in a separate volume called *The Yoga Upanishads* with the commentary of the *Upanishad-Brahma-Yogin*, containing the following *Upanishads*:—

(1) अद्वयतारकोपनिषत्, (2) अमृतनादोपनिषत्, (3) अमृतबिन्दूपनिषत्, (4) क्षुरिकोपनिषत्, (5) तेजोबिन्दूपनिषत्, (6) त्रिशिखिब्राह्मणोपनिषत्, (7) दर्शनोपनिषत्, (8) ध्यानबिन्दूपनिषत्, (9) नादबिन्दूपनिषत्, (10) पाशुपतब्रह्मोपनिषत्, (11) ब्रह्मविद्योपनिषत्, (12) मण्डल-ब्राह्मणोपनिषत्, (13) महावाक्योपनिषत्, (14) योगकुण्डल्युपनिषत्, (15) योगबूडामण्यु-पनिषत्, (16) योगतत्त्वोपनिषत्, (17) योगशिखोपनिषत्, (18) वराहोपनिषत्, (19) शाण्डिल्योपनिषत्, (20) हंसोपनिषत्.

3. *Yoga Upanishads*, Adyar, 1920, p. 400.

Our commentator quotes from a treatise on the *Haṭhayoga* and calls it by the name *हठतन्त्र* in the following extract from his commentary on verse 73 of the *Brahmaavidyopaniṣad* 1:—

“यद्वा-गोशब्देन जिहोच्यते । तथा च हठतन्त्रे आम्नायते—“गोमांसं भक्षयेत्” इत्यंशविवरणे “गोशब्देनेरिता जिह्वा” इत्युक्तत्वात् ”

In the above extract the commentator refers to two consecutive verses in a work on the *Haṭhayoga* (*हठतन्त्रे*). We have been able to identify these two verses in the *Haṭhayogapradīpikā* of Svātmārāma. They are identical with verses 47 and 48 of the 3rd Chapter (*तृतीयोपदेश*) of this treatise 2 and read as follows:—

“गोमांसं भक्षयेन्नित्यं पिबेदमरवारुणीम् ।
कुलीनं तमहं मन्ये इतरे कुलवातकाः ॥ ४७ ॥
गोशब्देनोदिता* जिह्वा तत्प्रवेशो हि तालुनि ।
गोमांसभक्षणं तच्च महापातकनाशम् ॥ ४८ ॥ ”

(* Upaniṣadbrahmayogin uses the variant ईरिता for उदिता)

The manner in which two consecutive verses from the *हठतन्त्र* have been referred to by our commentator and their exact identification in the *Haṭhayogapradīpikā* in the same order appears to indicate that the *हठतन्त्र* referred to by our commentator is identical with the *Haṭhayogapradīpikā* of Svātmārāma, a standard work on the *Haṭhayoga*. This conclusion of ours finds further corroboration in another reference to a ‘हठयोगतन्त्र’ which is found in our commentator’s explanation of verse 128 of the *Yogatattvopaniṣad* 3. This verse reads as follows:—

“अमरीं यः पिबेन्नित्यं नश्यं कुर्वन् दिने दिने ॥
वज्रोलीमभ्यसेन्नित्यममरोलीति कथ्यते ॥ १२८ ॥ ”

This verse is identical with the following verse in the *Haṭhayogapradīpikā* 4 (verse 97 of *तृतीयोपदेश*)—

“अमरीं यः पिबेन्नित्यं नश्यं कुर्वन् दिने दिने ॥
वज्रोलीमभ्यसेन्नित्यममरोलीति कथ्यते ॥ ९७ ॥ ”

The only difference in the two verses quoted above is of the reading “नित्यम्” for “सम्यक्सा” but this is negligible. This identity of the two verses, one in the *Yogatattvopaniṣad* and the other in the *Haṭhayoga-*

1. *Yoga Upanishads*, Adyar, pp. 264-65.

2. *Haṭhayogapradīpikā*, (T. P. H. Adyar) 1938, pp. 114-115.

3. *Yoga Upanishads*.

4. T. P. H. Edition, p. 141.

pradīpikā raises the question about the relative chronology of the two works. This question, however, cannot be decided at present for want of additional conclusive evidence on the point. As some of the Upaniṣads are quite late it is difficult to say whether the *Haṭhayogapradīpikā* has borrowed the verse under reference from the *Yogatattvopaniṣad* or *vice versa*. Then again the argument of a common source for both these works cannot be ruled out of this discussion.

What concerns us here, however, is our commentator's explanation of the above verse and his introduction of another verse from a 'हठयोग-तन्त्र' as under:—

“ तथा च हठयोगतन्त्रे अभिहितम्—
पित्तोल्बणत्वात् प्रथमां च धारां
विहाय निःसारतयाऽन्यधाराम् ।
निषेव्यते शीतलमध्यधारा
वज्रोलिसिद्धैरमरोलिसिद्धयै ॥ इति ¹ ॥ ”

This verse as quoted by our commentator is identical with verse 96 of the तृतीयोपदेश of the *Haṭhayogapradīpikā* ² and reads as follows:—

“ पित्तोल्बणत्वात्प्रथमां धारां
विहाय निःसारतयाऽन्यधारा ।
निषेव्यते शीतलमध्यधारा
कापालिके खण्डमतेऽमरोली ॥ ९६ ॥ ”

The first three lines of the above verse contain slight variations in readings but the fourth line is quite different from the fourth line of the verse quoted by our commentator. It is likely that our commentator might have had a different text of this verse before him or he had quoted from memory. In spite of these variants the identity of the two verses in point of major particulars and purport cannot be rejected and proves in our opinion that the हठयोगतन्त्र mentioned by our commentator is no other than the हठयोगप्रदीपिका of Svātmārāma.

The use of the words हठतन्त्र and हठयोगतन्त्र made by our commentator and his introduction of 3 verses which we have identified in the *Haṭha-yogapradīpikā* leads us to conclude that Upaniṣadbrahmayogin, the commentator of the yoga Upaniṣads is quoting from the *Haṭhayogapradīpikā*. The date of his commentary on the 108 Upaniṣads is, therefore, posterior

1. *Yoga Upanishads*, p. 385.

2. *T. P. H. Edition*, p. 140.

to that of the *Haṭhayogapradīpikā*.¹ I have tried to fix the limits of the date of the *Haṭhayogapradīpikā* in an article² contributed to the *Indian Historical Quarterly*, (Calcutta), Vol. XVI, (1940), pp. 306-318. These limits are tentatively ABOUT 1250 AND 1550 A.D. and harmonize with the following remarks of Dr. J. N. Farquhar³ on the *Haṭhayogapradīpikā*:—

“On the *Haṭhayoga* and the *Gorakṣa-Śataka* which are mentioned above as works attributed to Gorakhnāth three more modern works depend, the *Haṭhayogapradīpikā*, by Svātmārāma Yogīndra, the disciple of Śrīnātha, the *Gheraṇḍa Saṃhitā* and the *Śiva-Saṃhitā*. The first is the earliest of the three”. As Dr. Farquhar assigns Gorakhnāth⁴ to “about A.D. 1206” and as the *Haṭhayogapradīpikā*⁵ is the earliest of the three works based on the works attributed to Gorakhnāth our limits for the date of this work viz 1250 and 1550 A.D. appear to be tentatively correct. Consequently the date of Upaniṣadbrahmayogin, who apparently quotes from the *Haṭhayogapradīpikā* as suggested in this paper, will have to be shifted to a period later than 1350⁶ A.D.

1. J. N. Farquhar : *Outlines of Religious History of India*, pp. 348 and 384.

2. *Date of the Haṭhayogapradīpikā of Svātmārāma Muni*.

3. Farquhar : *Outlines etc.*, p. 348.

4. *Ibid.*, p. 254.

5. Vide, pp. 9 to 19 of *Hall's Bibliography of Indian Philosophical Systems*, Calcutta, 1859. Hall gives a description of 36 works on Yoga philosophy. On page 16 he gives a list of Yoga teachers as found in *Haṭhayogapradīpikā*.

6. Upaniṣadbrahmayogin in his commentary on the *Vaiṣṇava Upaniṣads* (p. 49 of Adyar Edu. 1928) quotes from a work called कर्मदीपिका as follows:—

[“ षड्भ्रमन्धिषु ” इति कर्मदीपिकोक्तः]. Aufrecht records two works of the title कर्मदीपिका, one a work on Tantra and another dealing with Kṛṣṇa worship (See *Cata. Catalogorum* I, p. 132) by Keśavācārya also called Keśava Kashmiri, a well-known scholar and commentator, who is assigned to early 16th century (See pp. 376 and 305 of Farquhar : *Outlines etc.*) If the reference to कर्मदीपिका by Upaniṣadbrahmayogin proves on identification to be the work of Keśava Kashmiri (C. 1525 A.D.) the date of Upaniṣadbrahmayogin will be shifted to a period commencing 1550 A.D. or so. As the quotation under reference is introduced in the commentary on the *Vaiṣṇava Upaniṣads* there is greater possibility of its being treated in Keśava's work on Kṛṣṇa-worship than in a tantric work. For want of definite identification of the reference in question we are unable to deduce any positive conclusion in the matter at present.

12. Date of *Sabhāvinoda* of Daivajña Dāmodara, A Protégé of King Śrīnivāsa Malla of Nepal *

Between A.D. 1657 and 1685

Aufrecht records the following works of Dāmodara Daivajña in his *Catalogus Catalogorum*, Part I, p. 151 :—

“ दामोदर देवज्ञ — षट्पञ्चाशिकाटीका quoted in the जातकपद्धति of
केशव — Bhr., p. 30
सभाविनोद Oudh X, 26.”

Sir R. G. Bhandarkar in his *Report* for 1882-83 (Bombay, 1884), p. 30, describes a MS of *Jātakapaddhati* of Keśava of Nandigrāma and states that this Keśava wrote a commentary on this work. In this commentary he quotes दामोदर.

According to S. B. Dikṣita (*History of Indian Astronomy*, Poona, 1896, p. 258) Keśava II (Father of Gaṇeśa Daivajña) lived about Śaka 1418 (= A. D. 1496). This Keśava of A. D. 1496 is the author of the जातकपद्धति, which is mentioned in a work called *Muhūrtamārtanḍa* composed in Śaka 1493 (= A. D. 1571). It appears from these facts that दामोदर mentioned by Keśava is earlier than A. D. 1500.

Dāmodara Daivajña, the author of the *Sabhāvinoda* is quite different from his namesake, quoted by Keśava in his *Jātakapaddhati* as I propose to show in this paper.

The only MS of the *Sabhāvinoda* recorded by Aufrecht in his *Catalogus Catalogorum*, Part I, is the following :—

Page 696 — “ सभाविनोद on proper conduct in public assemblies by
Daivajña Dāmodara, Oudh X, 26.”

The “Oudh” MS mentioned by Aufrecht is not accessible to me. My friend Mr. B. L. Partudkar of Phulkalas (P. O. Purna, N.S.R.) paid a visit to the B. O. R. Institute and handed over to me a MS of *Sabhāvinoda* of Daivajña Dāmodara. This work appears to be identical with that mentioned by Aufrecht in the above entry.

I give below a critical analysis of this MS as the MS is rare and unknown to Sanskrit scholars. It begins as follows :—

* *Prācyavāṇī*, Vol. IX, Jan.-Dec. 1952, pp. 1-10.

“ श्रीगणेशाय नमः ।

वंदे श्रीबुद्धिराजं तं दारिताखिलपातकम् ।

पार्वतीहृदयानन्दं कमलादत्तमोदकम् ॥ १ ॥

पद्मासना पद्मदलायताक्षी वराभये या दधती कराभ्याम् ।

सा भारती मे हृदयारविन्दे पादारविन्दं विदधातु पूर्णम् ॥ २ ॥

विराजतेऽसौ भुवि सूर्यवंशो यस्मिन्बभूवुः प्रबला नृपालाः ।

मन्वादिका धर्मपराश्च यस्मिन्बभूव रामः क्षितिपालको यः ॥ ३ ॥

क्षीराब्धितुल्ये मनुजामरेज्ये महेंद्रमल्लो ऋभवरिक्षतीशः ।

यदीयमुद्रास्तु महेंद्रमल्लीनाम्ना प्रसिद्धा धरणीतलेऽस्मिन् ॥ ४ ॥

तस्यान्वये श्रीशिवसिंहनामा दिगंतकीर्तिः प्रथितो नृपालः ।

तस्मिन् नृपाले न बभूव लोको नेपालचक्रे कमलाविहीनः ॥ ५ ॥

वक्ष्ये यथार्थं धरणीतलेऽस्मिन्नेपालचक्राद्वाहि चापरा भूः ।

संत्यक्तसर्वोऽपि च सर्वगोऽपि शर्वोऽपि यस्मिन् रमते सुखेन ॥ ६ ॥

अत उक्तं रसतरंगिण्याम् ॥

रुद्रक्रोधाद्गन्धदेहस्तु कामः प्रेतो भूत्वा पार्वतीमाविशत्सः ।

कामाविष्टां प्रेक्ष्य शर्वो भवानीं गाढं बाढं पीडयंतीं स्वमंगम् ॥ ७ ॥

हिमाचलार्त्तिकचिदिवावतीर्य नेपालखंडे शुभुजे कुमारीम् ।

सहस्रवर्षाणि ततोऽस्तपातो बभूव देव्याः प्रथमस्ततोऽभूत् ॥ ८ ॥

बलाढ्यशुल्बं रमणीप्रियाणामानन्ददं रोगविनाशहेतुः ।

रसायनादावपि योजनीयमन्यद्भवेज्जाढ्यविदाहकारि ॥ ९ ॥

हिरण्यभृंगाः खलु यत्र संति देवालयाश्चित्रविचित्ररूपाः ।

गणेशदुर्गारविविष्णुरुद्रदेवालयाः संति पदे पदे च ॥ १० ॥

साक्षाद्दशमहाविद्याः सांगोपांगाः सयंत्रकाः ।

उपास्यन्ते साधकेन्द्रै नेपालात् किमतः परम् ॥ ११ ॥

जयति जयति काली यत्प्रसादात्कपाली

भवति सकलहारी...खदत्ततालि ।

जयति जयति भीमो द्रौपदीदत्तकामः

सकलदुरितहारी भक्तकार्यैककारी ॥ १२ ॥

मत्स्थेन्द्रनाथो रमते च यत्र संत्यज्य सर्वान्विषयान्कृतार्थः ।

गुह्येश्वरी यत्र विराजते स्म वरप्रदात्री खलु साधकानाम् ॥ १३ ॥

साक्षात्पशुपतिर्यत्र तुलजा च विराजते ।

खगेश्वरश्च गरुडो नीलकण्ठो जलस्थितः ॥ १४ ॥

औरंगशाहस्य तपोभियैव हित्वा सुतीर्थान्यमलोदकानि ।

नूनं प्रयातास्त्रिदशाः समस्ता नेपालदेशे त्विति मे वितर्कः ॥ १५ ॥
 न यत्र चाराः पिशुनास्तुरुष्काः पाखंडिनो घूतरताश्च गोघ्नाः ।
 न यत्र जायानर — विंयोगः सौराजते (?) स्वर्गपदप्रमेयः ॥ १६ ॥
 तस्मिन्देशे शैलरुद्ध-मार्गं ललितपत्तनम् ।
 दृष्ट्वा धर्मोऽवसत्तत्र कलिकालभियैव किम् ॥ १७ ॥
 तत्पत्तनमहीपालः शिवसिंहो नृपोऽभवत् ।
 तस्यात्मजोऽभूत्सकलगुणसंघस्य शेवधिः ॥ १८ ॥
 हरिहरसिंह इति प्रथितोऽभूद्धरिहरभक्तजनेषु वरेण्यः ।
 हरिहररूप उत स्वपरेषां हरिहरतागतसूर्यरुचिर्यः ॥ १९ ॥
 तस्यात्मजः सिद्धनृसिंहनामाऽनवद्यविद्यानिपुणोऽतिशूरः ॥
 धर्माननेकान् स धनेन साध्यान् कृत्वा स्वराज्यं च ददौ सुताय ॥ २० ॥
 हित्वा स्वराज्यं च स तीर्थयात्रां कर्तुं प्रतस्थे मुनिवेषधारी ।
 नेपालदेशं सकलं ततः श्रीनिवासमल्लः खलु शास्ति सम्यक् ॥ २१ ॥
 संप्रीणिता येन गजैश्च विप्रा गोभिर्धनैरश्ववरैश्च वस्त्रैः ।
 संप्रीणितोऽहं खलु तेन राज्ञा करोमि तस्यैव सभाविनोदम् ॥ २२ ॥
 तस्मिन्निबंधं क्रम एष उक्त आद्यो भवेदग्रंथमुखाधिकारः ।
 अन्योक्तयो दूषणभूषणानि स्याद्राजनीतिश्च रसाधिकारः ॥ २३ ॥
 सामुद्रिकं ज्योतिषं वैद्यशास्त्रं स्याद्धर्मशास्त्रं च ततश्च योगः ।
 सहस्रपद्यैर्ग्रथितो निबंधो यत्कंठगः स्यात्स सभासु वक्ता ॥ २४ ॥”

The MS ends as follows:—

“श्रीमन्महाराज-निवासमल्ल-सभाविनोदाय कृतो मयायम् ।

सभाविनोदोऽन्यसभासु लोकाः पठन्ति पांडित्यशो लभन्तु ॥ १०० ॥

श्रीबुद्धिराजस्य पदारविदं मन्मानसे तिष्ठतु दीर्णदोषे ।

कृपाकटाक्षेण च यस्य पूर्णं रामापि रामेव गृहं प्रयाति ॥ १ ॥

इति श्रीमन्महाराजाधिराज-सिद्धनरसिंहसुतनेपालललितपत्तनेश्वर-श्रीनिवासमल्ल-सभाविनोदे
 दैवज्ञदामोदरविरचिते योगाधिकारो दशमः पत्राण ॥ वृत्तश्चायं सभाविनोदः ॥ ग्रंथसंख्या १६३० ॥

सेके सभासे एकूनसाठ १७५९ हेमलंबी नाम संवत्सरे उत्तरायणे शिशिरऋतौ फाल्गुण-
 कृष्ण-प्रतिपत्तिथौ इंदुवासरे तृतीयप्रहरे लिखितम् ।

श्लोकानां षोडशशतैर्युक्तोऽयं ग्रंथनायकः ।

प्रकरणैर्दशभिश्चापि कृतो दामोदरेण हि ॥

सभाविनोदनामेति प्रसिद्धो जगतीतले ।

लिखितः पंचभिर्विग्रैरनन्ताद्यैर्महात्मभिः ॥

पुस्तकमिदं रामचंद्रभट्टपौराणिकस्य सांगवीकरोपनाम्नरास्ते (?) श्रीरस्तु ॥”

References to works and authors mentioned in the MS. of *Sabhāvinoda* are as follows:—

रसतरंगिण्याम्—fol. 1; शिवः—fol. 2; नारायणः—fol. 2, हलायुधः—fol. 2; भामहः—fol. 2; चाणक्यः—fol. 3; त्रिविक्रमभट्टः—fol. 3, 4 (त्रिविक्रमः); विष्णुः—fol. 3; सुबन्धुः—fol. 3; बाणभट्टः—fol. 3; शार्ङ्गधरः—fol. 3, 4; श्रीधरदेवः—fol. 3; जयदेवः—fol. 3; भृगुहरिः—fol. 4; राघवचैतन्यः—fol. 4; भारविक्रमः—fol. 4; भेरीभांकारः—fol. 4. कृष्णमिश्रः—fol. 4; मम—fol. 4;

fol. 8 — Colophon of 1st Chapter called “ग्रंथमुक्ताधिकार”

fol. 13 — Colophon of 2nd Chapter called “अन्योक्ति”

fol. 19 — Colophon of 3rd Chapter called “दूषणभूषण”

fol. 24 — Colophon of 4th Chapter called “राजनीति”

fol. 30 — Colophon of 5th Chapter called “शृंगार”

fol. 36 — Colophon of 6th Chapter called “सामुद्रिक”

fol. 40 — Colophon of 7th Chapter called “ज्योतिषशास्त्र”

fol. 47 — Colophon of 8th Chapter called “वैद्यक”

fol. 53 — Colophon of 9th Chapter called “धर्मशास्त्र”

fol. 57 — Colophon of 10th Chapter called “योग”

The titles of the different chapters mentioned in the above colophons are practically identical with the contents of the work given by the author in verses 23 and 24 at the beginning of the work.

From the extracts quoted above we get the following information about the author and his patron, for whom apparently the work *Sabhāvinoda* was composed:—

- (1) The author bows to god *Dhundeirāja* and goddess *Bhārati* (verses 1 and 2).
- (2) King *Mahendramalla* of Nepal was born in *Sūryavamśa*. His *mudrā* (seal) was known as “*Mahendramalli*” (verses 3 and 4).
- (3) In his line was born *Śivasimha* (verses 5, 6).
- (4) Description of Nepal and its temples of gods and goddesses viz. *Ganeśa*, *Durgā*, *Viṣṇu*, *Kālī*, *Bhīma*, *Matsyendranātha*, *Guhyeśvari*, *Paśupati*, *Tulajā*, *Garuda*, *Nīlakaṇṭha*, etc. (verses 7-14).
- (5) The author thinks that the gods of different places have gathered in Nepal and made it their home as it were out of fear of *Emperor Aurangzeb* (verse 15).
- (6) In Nepal there is a town called “*Lalitapattana*”. Its King was *Śivasimha*. His son was *Hariharasimha*. His son was *Siddhant-simha* (verses 16-20).

- (7) *Siddhanṛsiṃha* resigned the Kingship in favour of his son *Śrinivāsamalla* and went on a pilgrimage as an ascetic (verse 21).
- (8) *Śrinivāsamalla* pleased the Brahmins by his donations of wealth, elephants, cows, garments and horses. The author composed the *Sabhāvinoda* by the order of this King who pleased him (by his patronage) (verse 22).
- (9) The work deals with ग्रंथमुखाधिकारः, अन्योक्तयः, दूषणभूषणानि, राजनीतिः, रसः, सामुद्रिकं, ज्योतिषं, वैद्यशास्त्रं, धर्मशास्त्रं, and योगः in 1,000 stanzas. Any one mastering this work can shine as a speaker in any assembly (verses 23-24).
- (10) The author states that he composed this work *Sabhāvinoda* for the entertainment of the court of King *Śrinivāsamalla*. It would be useful to all persons who want to shine as pandits in other assemblies (verse 100).
- (11) *Daivajña Dāmodara* composed this work for the Court of King *Śrinivāsamalla*, the son of *Siddhanarasimha*, who ruled at *Lalitapattana* in Nepal, (Colophon).
- (12) The MS was copied in Śaka 1759 (= A.D. 1837) — (Colophon).
- (13) The work consists of 1600 ślokas and 10 prakaraṇas. Its author is *Dāmodara*. It was copied by five Brahmins, including Ananta. It belongs to *Rāmacandrabhaṭṭa*, *Paurāṇika*, *Sāṅgavikar*. (Colophon).

As the Ms of the *Sabhāvinoda* before us is dated A.D. 1837, we have to search for the chronology of its author and his royal patron *Śrinivāsamalla* ruling at *Lalitapattana* in Nepal before A.D. 1800 or so. The reference to "*Aurangaśāha*" or Aurangzeb by our author in verse 15 gives us the earlier limit to his date. Emperor Aurangzeb came to the throne in A.D. 1659 and died in A.D. 1707. We may, therefore, fix A.D. 1659 as the earlier limit to the date of the *Sabhāvinoda* and its author *Daivajña Dāmodara*.

Some of the Inscriptions from Nepal published by Bhagavanlal Indraji in Vol. IX of *Indian Antiquary* (1880) help us to identify King *Śrinivāsamalla*, the patron of *Daivajña Dāmodara*. I note below the pertinent inscriptions and the data furnished by them pertaining to the Kings of Nepal mentioned in the *Sabhāvinoda* :—

Page 192—Inscription No. 22 of *Śrinivāsa*, dated Nepal *Samvat* 792 (= A.D. 1672).

Pages 192-193—Inscription No. 23 of Princess *Yogamati*, dated *Nepal Samvat* 843 (= A.D. 1723). This inscription gives us the following genealogy of the Kings who ruled at *Lalitapattana* in Nepal:—

सिद्धिचर्षिह मल्ल	[King of Lalitapattana became an ascetic and went to dwell on the banks of Gaṅgā (Benares)].
Son	
श्रीनिवास	(ruling in A.D. 1672).
Son	
योगनरेन्द्र मल्ल	(went with his 21 wives to <i>Dolaparvata</i> and died in the temple of Viṣṇu).
Daughter	
योगमती	(Consecrated in A.D. 1723 a temple of Rādhā and Kṛṣṇa in memory of her son <i>Lokaprakāśa</i>).
Son	
लोकप्रकाश	(died before his mother <i>Yogamati</i>).

Verses 3 and 4 of this inscription read as follows :—

“आसीत्सिद्धिचर्षिहमल्लनृपतिः सूर्यान्वये कीर्तिमान्
नेपाले ललिताभिधाननगरे पौरान् सदा पालयन् ।
गोपीनाथपदारविंदमधुपो वाचस्पतिर्द्विवरः
संसारं जलबुद्बुदोपममसौ हित्वा गतो जाह्नवीम् ॥ ३ ॥¹
तस्यात्मजो भूपतिरेव जातः श्रीश्रीनिवासोऽतनुश्रीनिवासः ।
तापानलो वैरिमहीरुहाणां स राजतेऽतीव सुधाकरेव ॥ ४ ॥ ”

Pages 184-187—Inscription No. 17 of *Siddhinṛsiṃha* of *Lalitapattana*, dated *Nepal Samvat* 757 (= A.D. 1637).

This inscription gives the following genealogy of the Kings of *Lalitapattana* in Nepal which may be linked up with that given in the inscription of A.D. 1723 :—

1 The last two lines of verse 3 of the Inscription of A.D. 1723 corroborate the following lines in verses 20 and 21 of *Sabhāvinoda* :—

“ तस्यात्मजः सिद्धिचर्षिहनामानवद्यविद्यानिपुणोऽतिशूरः
धर्माननेकान् स धनेन साध्यान् कृत्वा स्वराज्यं च ददौ सुताय ।
हित्वा स्वराज्यं च स तीर्थयात्रां कर्तुं प्रतस्थे मुनिवेषधारी ॥ ”

हरिसिंह

|

महेन्द्रमल्ल

|

शिवसिंह

|

हरिहरसिंह (married to कालमती)

|

सिद्धिनुसिंह (ruling in A.D. 1637).

Inscription No. 18 of Pratāpamalla of Kātmāṇḍu, dated *Nepal Samvat 769* (= A. D. 1649) states that he defeated the army of *Siddhinṛsimha* and took his fortress (verse 5). Evidently *Siddhinṛsimha* was ruling at the fort of Lalitapattana before A. D. 1649. His son *Śrinivāsa* was ruling in A. D. 1672 (Inscription No. 22). Possibly *Siddhinṛsimha* abandoned the Kingdom in favour of his son sometime between A. D. 1654 and A. D. 1661 as will be seen from the following dated coins of these Kings of Lalitapur noted by E. H. Walsh in his article on *Coinage of Nepal* (J. R. A. S. London, 1908, pp. 732-737):-

Date of Coin	Name of King	Remarks
A.D. 1631	<i>Siddhi Nṛsimha.</i>	—N.S. 751.
" 1654	—Do.—	—N.S. 774.
" 1661	<i>Śrinivāsa Malla.</i>	—N.S. 781.
" 1666	—Do.—	—N.S. 786.
" 1688	<i>Yoga Narendra Malla.</i>	—N.S. 808.
" 1686	—Do.—	—N.S. 806.
" 1685	—Do.—	—N.S. 805.
" 1687	—Do.—	—N.S. 807.
" 1700	—Do.—	—N.S. 820.
" 1706	<i>Indra Malla.</i>	—N.S. 826.
" 1707	<i>Yogamatī and her son, Loka Prakāśa Malla.</i>	—N.S. 827.

I am concerned in this paper with the dates for *Śrinivāsamalla*, the patron of Daivajña Dāmodara, and his father *Siddhinṛsimha* as also his son *Yoga Narendra Malla*. I, therefore, put together below the dates for these rulers given in their *coins* and *inscriptions* :—

<i>Siddhinṛsiṃha</i>	A.D. 1631 (Coin).
	A.D. 1637 (inscription).
	A.D. 1649 (inscription).
	A.D. 1654 (Coin).
<i>S'rinivāsa Malla</i>	A.D. 1661 (Coin).
	A.D. 1666 (Coin).
	A.D. 1672 (inscription).
<i>Yoga Narendra Malla</i>	A.D. 1685 (Coin).
	A.D. 1686 (Coin).
	A.D. 1687 (Coin).
	A.D. 1688 (Coin).
	A.D. 1700 (Coin).

The regnal period of *Śrinivāsa Malla* must lie between A.D. 1654, the last date for his father and A.D. 1685, the first date for his son in the above list of dates. Consequently the date of the *Sabhāvinoda* which was composed for Śrinivāsamalla, while he was ruling, must lie between A.D. 1654 and 1685.

In the article on "Some considerations on the History of Nepal" by Bhagavānlāl Indrajī, ed. by Bühler (Reprint from *Indian Antiquary*, Vol. IX, 1885) we get the following information about the Kings of the Lalitapattana Line:—

Pages 40-41	<i>Hariharasiṃha</i>	(Younger son of <i>Śivasimha</i> of Kāntipur).
	Son	
	<i>Śiddhinṛsiṃha</i>	(—built a palace at Lalitapura A.D. 1620. —dedicated a temple to Rādhā-Kṛṣṇa in A.D. 1637. —made a water-course in A.D. 1647. —became an ascetic in A.D. 1657).
	Son	
	<i>Śrinivāsamalla</i>	(—Reigned from A.D. 1657. —had a war with Pratāpamalla of Kāṭmaṇḍu (A.D. 1658-1662). —His latest inscription is dated A.D. 1701).
	Son	
	<i>Yoganarendramalla</i>	(lost his son and became an ascetic).

According to the above information King *Siddhinṛsiṃha* became an ascetic in A.D. 1657 and his son *Śrinivāsamalla* ruled from A.D. 1657. In view of this date the regnal period of *Śrinivāsamalla* lies between A.D. 1657 and A.D. 1685, the first date of the coin of *Yoganarendramalla*. It is, therefore, reasonable to conclude that the *Sabhāvinoda* was composed for *Śrinivāsamalla* between A.D. 1657 and A.D. 1685.¹

The rare MS of the *Sabhāvinoda* analysed in this paper is dated Śaka 1759 (= A.D. 1837). At the end of the MS there is a contemporary endorsement that it belonged to "Rāmacandrabhaṭ Purāṇika Sāṅgavikar." My friend Shri B. L. Partudkar procured this MS from the present descendants of Rāmacandrabhaṭ now living at Partuḍ (Dist. Parabhani) in Hyderabad territory. The genealogy of this family as supplied to me by Shri Partudkar is given in the *Appendix*.

The Purāṇik family of Partuḍ originally belongs to the village Joḍ-Sāṅgavi on the banks of the river Pūrṇā. Rāmacandra Purāṇik of this family was the first to migrate to Partuḍ and settle there. Both Rāmacandra and his son Pāṇḍuraṅga became *Sanyāsins* at the close of their lives and assumed the names *Rāmānanda* and *Īśvarānanda* respectively. They died at Partuḍ, where their *Samādhis* or tombs exist at present together with their busts made of brass. Rāmacandra Purāṇik was possibly a contemporary of Raja Candūlāl, the then minister of the Nizam State. Shri Nāgūdeva, the present descendant of this family has in his possession a complete MS of the *Mahābhārata* copied in the life-time of Rāmacandra Purāṇik. This family has been enjoying the privilege of working as *Purāṇiks* in the *Nṛsiṃha* temple at Partuḍ in a hereditary manner. The family was also the owner of about 150 acres of land given as *inām* to it for its service as *Purāṇiks* in the *Nṛsiṃha* temple together with a cash annual allowance of Rs. 150/- from Government. The family enjoyed these privileges up to the time of Bālābhau, the father of Shri Nāgūdeva. At present the land referred to above is with the above family but Government charges land revenue for it. Mr. B. L. Partudkar had an occasion to examine about 75 bundles of records of this family besides about 300 MSS in its possession. These MSS were copied between Śaka 1602 (= A. D. 1680) and Śaka 1802 (= A. D. 1880) a period of 200 years. In some of these MSS the village Partuḍ is mentioned as "Praharaḍa-

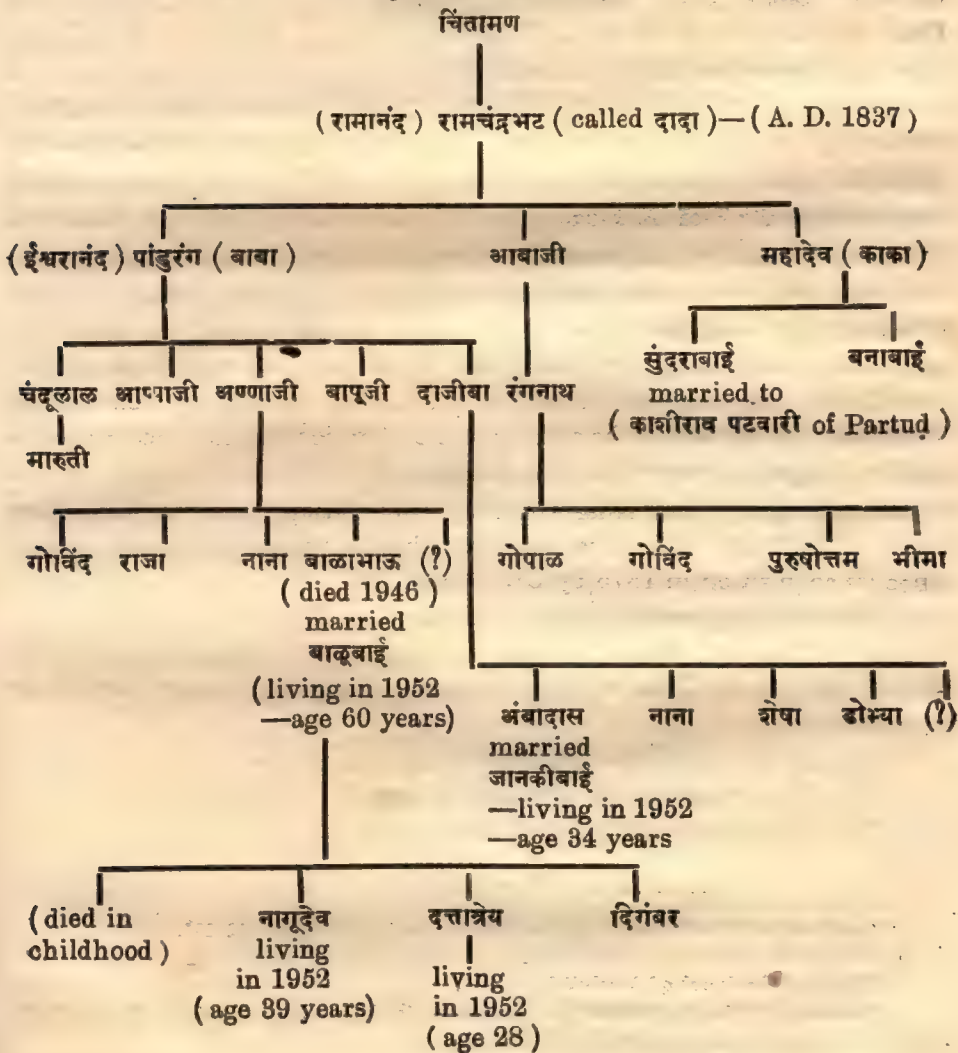
1 The latest inscription of 1701 A.D. mentioned by Bhagvanlal Indrajī for *Śrinivāsamalla* needs to be reconciled with the coin of *Yoganarendra* dated A.D. 1685. Perhaps *Śrinivāsamalla* abandoned the kingdom in favour of *Yoganarendramalla* sometime before A.D. 1685 and continued to live as far as A.D. 1701, the date of his inscription mentioned by Bhagvanlal Indrajī.

pūr. " Rāmacandra Purāṇik calls himself "*Saṅgavikar*". He composed a Marathi prose commentary on *Saṭpāñcāśkā*, a copy of which is in the possession of Shri B. L. Partudkar. The genealogy given above is prepared on the basis of records in the possession of the Purāṇik family.

I am thankful to Shri B. L. Partudkar and to Shri Nāgūdeva Purāṇik for keeping at my disposal the MS of the *Sabhāvinoda* and for supplying information about the *Purāṇik* family of Partud.

APPENDIX

*Genealogy of the Purāṇik Family of Partud (Dist. Parbhani)
in Hyderabad territory*



13. Harikavi alias Bhanubhatta, a Court-Poet

Of King Sambhāji And His Works : *

(1) Śambhurājacarita composed in A. D. 1685; (2) Haiha-yendracarita and its commentary; (3) Subhāsitahārāvali.

I

The only Ms of *Śambhurāja-carita* by Harikavi recorded by Aufrecht¹ is " Report XIII " which is the same as No. 191 of 1875-76 in the Govt. Mss Library at the B. O. R. Institute, Poona. This Ms is fragmentary and incomplete but is historically very important as it is a poem of a very high order dealing with the life of the Maratha King Sambhāji, the son of Shivāji, the founder of the Maratha Kingdom in the Deccan. This Ms was acquired by Dr. Buhler in 1875² from Surat. Unlike *Rājārāma-carita*³ of *Keśavapaṇḍita* which bristles with the names of historical personages and events, the *Śambhurāja-carita*, judging from the fragment before us, is unfortunately lacking in historical details to such an extent that even the identity of Śambhurāja, the hero of the poem has got to be proved. In fact my friend Mr. V. S. Bendre, who first studied this Ms in 1931 and whose zest for historical knowledge about King Sambhāji has led him to the establishment of an institution called *Sambhāji Caritra Kāryālaya* with the sole purpose of gathering materials for a historical biography of King Sambhāji, was disappointed in a further study of this fragment and consequently the fragment remains unnoticed since its acquisition in 1875 by Dr. Buhler.

I shall now proceed to show that King Śambhurāja, the hero of the poem, is none other than the renowned Sambhāji, son and successor of Shivāji the Great. This is clear from the following extracts culled at random from the fragment before us :—

Shivāji is referred to in the following extracts :—

folio 3 — " इहासीबासीरं रुचिरतनुभाजां त्रिभुवने ।

शिवाख्यो देशानामधिपतिरनेकाद्भुतगुणः ।

.....etc. — सर्ववनिताः ॥ २४ ॥

* *Annals of the Bhandarkar O. R. Institute, Poona Vol. XVI, pp. 262-291.*

1. *Cata. Catalogorum*, Part I, 637, 756.

2. *Report on the Search of Sanskrit Mss*, p. 13.

3. *Keśavapaṇḍita's Rājārāmacarita or Journey to Jinji* edited by V. S. Bendre, 1931 (B. I. S. Mandal, Poona, Granthamālā No. 36).

„ — “वदान्यो नेहान्यो जगति शिवभूपाद्विजयते” ॥ २५ ॥

The parentage of Sambhāji from Shivāji is clear from the following:—

folio 4 — “प्रदीपो दीपांगादिव गगनरत्नादिव महा-

महः पुंजः पद्मादिव परमसौरभ्यनिवहः ॥

सुधांशुक्षीराब्धेरिव हरितरुनंदनवना ।

दिवायं संभूतः किल शिवनृपाच्छंभुनृपतिः” ॥ २९ ॥

„ — “गुणानामाधारस्त्रिभुवनभवानां शिवभवो ।

यदेकोयं शंभुर्विलसति महीपालतिलकः ।

..... चमत्कारचतुरैः ॥ ३५ ॥”

folio 79 — “रणांगणविसर्पिणः शिवभवस्य भूपेशितुः etc.”

folio 80 — “शिवोद्भवनृपोद्भूतो”

We get a glimpse of Sambhāji's youthful person in the following verse:—

folio 44 — “अस्मिन्काले कमलनयनः कोटिकंदर्पकांतो ।

नानाकल्पद्युतिपृथुवपुर्मत्तमातंगगामी ॥

शंभुर्लालसत्त्विसहितो मंदहासोल्लसद्भीः ।

शृंगाराख्यो रस इव चरनराजमार्गं विवेश ॥”

He is referred to as शंभु, शंभुनृपति and शंभुराज throughout the Ms.

The poem consisted of 12 sargas or cantos and it is really a great loss to literature that only about 2-3 cantos are available to us in the present fragment. Mr. Bendre has not been successful in his attempts to get a complete copy of the work. The fourth canto deals with the poetic description of Sambhāji's marriage in quite a classical style and is concluded with the following colophon:—

folio 53 — “इति श्रीमत्सूर्यपुरस्थितश्रीनारायणसूरिसूनुहरिकविविरचिते

विजयांके श्रीशंभुराजचरिताख्ये महाकाव्ये श्रीशंभुराजविवाहवर्णनो नाम

चतुर्थः सर्गः समाप्तः ॥”

In the 4th canto Śambhurāja's bride is referred to as चंपा in the following verses:—

folio 49 — “चंपानाम्नीं रतिमिव जगन्मोहिनीं स्वां कुमारीं ।

तत्तानैषीदतिविलुलितः सूर्यजासेवकोपि ॥ १८ ॥”

folio 49 -- “चंपाशंपाद्युतितितितिरस्कारिणी प्रादुरासीत् ॥ १९ ॥”

„ -- “चंपावत्याः सदनमखिलं शोचिषा शोभयन्त्याः”

The following verse mentions the bestowal of चंपा in marriage to शंभु by her father "तपनजादास" who is mentioned in verse 98 quoted above as "सूर्यजसेवक" :—

folio 53 — "पश्चात्तां समलंकृतां तपनजादासो ददौ शंभवे ।
भूपायास्तु सदक्षिणं सुविधिना हर्षाश्रुमालाधरः ॥
तंत्रज्ञोद्यश्चतुष्कमनयत्तौ दंपतीसुंदरौ ।
लाजाहोमविधिं विधातुमुदितौ ज्योत्स्नाशशांकाविव ॥ १३४ ॥"
" — "सख्यं सासपदीनमाहुरपि ये etc. ॥ १३५ ॥"

The nuptials were celebrated at a city called variously as 'मिहिरनगर' or 'तपननगर' 'तपनपत्तन.' सत्यादास was the अधिपति of the city and it was at his request that King शंभु proceeded to that city for his nuptials:—

folio 42 — "सत्यादासोप्यथ नृपतये भूरिदायापि दत्त्वा ।
तारं हारं वलययुगलं निःप्रवाणिद्वयं च ॥
आवासार्थं मिहिरनगराभ्यंतरे तं ययाचे ।
प्रौढप्रेमासकलपुतनासंयुतं सौधराजौ ॥ ३३ ॥"

People of the town gathered to have a look at King शंभु:—

folio 42 — "जग्मुर्वासोरुचिरतनयः सर्वतः प्रेक्षणार्थं ।
लोकाः सर्वे नरपतिमणेः संघशः पण्यवीथ्यां ॥
संविभ्राणाश्चपलवपुषः पाणिभिर्बालकान्स्वान् ।
आघातं तस्त्वरितमभितश्चासमुत्फुल्लनेत्राः ॥ ३५ ॥"

And ladies were not behind men in their curiosity to have a peep at the King. Their hurried movements are described in the patent classical style. The following verse will serve as an example:—

folio 44 — "भूपेक्षार्थं त्वरितगमनप्रोद्यता विद्युताभा- ।
ऽशक्ता गंतुं चपलचरणन्यासमौत्सुक्यनुवा ॥
काचित्स्थूलस्तनयुगभराक्रान्तिसंस्तब्धचारं ।
सारंगाक्षी पृथुलपृथुलं स्वं नितंबं निनिंद ॥ ५५ ॥"

सत्यादास got down from his elephant and welcomed King शंभु:—

folio 45 — "इत्थं यातं मिहिरनगराभ्यंतरे शंभुराजं
सत्यादासः सबहुविनयं सादरं कुजरेन्द्रात् ॥
उत्तार्याथो विपुलललितप्रांगणे सौधराज्या ।
धृत्वा कान्ते करकिशलये प्राविशत्तन्निवेशं ॥ ६७ ॥"

After the marriage King Śambhu starts on his return journey in a chariot accompanied by his bride चंपा:—

folio 78 — “उपेत्य शिविरं निजं सुभटराजिविभ्राजितं ।

नृपेन्द्रमुकुटः स्वकं श्वशुरवर्गमाज्ञाप्य च ॥

श्लथदहृदयपंकजं प्रचलदश्रुनेत्रांबुजं ।

चचाल चललोचनां समुपवेश्य चंपां रथे ॥ २६ ॥”

The Governor of तपनपत्तन accompanied the returning party for some distance but was asked by King Sambhu in touching words to return:—

folio 71 — “ततस्तपनपत्तनाधिपतिमागतं दूरतो ।

निवर्त्य मनुजेश्वरः सविनयं ससैन्यं बलात् ।

रहस्यतितरां पिबन्व्रतनोस्तनो रम्यतां ।

ततो बहुमुदान्वितो रमणमेतदूचे वचः ॥ ३० ॥”

King Sambhu returned to his capital and passed a few days of happy married life but shortly afterwards got the news of an enemy attacking his capital and forces:—

folio 74 — “ततः किल स सुश्रुवान्स्वनगरीमतिव्याकुलाम्— ।

रातिनिकरैः कृतामवसरं समासाद्य तं ॥

समेत्य सचिवैः समं तदनु मानसं भूपति- ।

दंधार गुरुनोदितो निजवरूथिनी सज्जने ॥ ५८ ॥”

Personal prowess of King Sambhu in the battle is described:—

folio 76 — “मुहुर्मुहुरतिस्वनपृथुलमंडलेष्वासनो- ।

लयांबुद इवाद्भुतां बहलबाणवृष्टिं सृजन् ॥

करांकुरवरस्फुरत्कचकंचलाप्रांचितः ।

समागमदथो नृपः प्रचलकंकणः कौंकणः ॥”

And Goddess of Victory crowned him with success in the battle:—

folio 81 — “निर्गत्याहवसागराद्बहुसरद्रौघकल्लोलिनो ।

बाणोद्भिन्नकरींद्रकुंभविगलन्मुक्तावलीं बिभ्रती ॥

वामं बाहुमयं विलोक्य नृपतेर्वीरश्रिया सेवितं ।

भेजे दक्षमसिप्रवेणिहचिरा जाने जयश्रीरपि ॥ १२० ॥”

The गुरु of King Sambhu blessed him on the successful termination of the battle:—

folio 81 — “आशीर्भिर्नदयित्वा गुरुरपि स गुरुं क्षमापतीनां सकंपां ।

चंपां तस्मै भयाढ्यां सकलभयहारायार्पयित्वा सहर्षं ॥

निश्चितोभूच्चरासोल्लसिततनुलता सापि दोभ्यां गृहीत्वा ।

न्यस्ता तेन स्वयनिबलजयकमला सेव्यमानेव रेजे ॥ १२२ ॥”

The गुरु of Sambhurāja by name श्रीकृष्णपंडित was apparently an influential person as the following verses tell us:—

folio 82 — “श्रौतस्मार्त्तागमीयाखिलविमलमहाधर्मकर्मप्रकर्ता ।
 नानाशास्त्रार्थवेत्ता विबुधजनमनः कामितार्थप्रदाता ॥
 सर्वेषामिष्टकर्ता सकलखलजनाखर्वगर्वप्रमेत्ता ।
 श्रीकृष्णात्पण्डितात्कस्त्रिभुवनविषये कोविदक्लेशहर्ता ॥ १२४ ॥
 साधूनामवधिर्विभावितविधिर्विद्यादयांभोनिधिः ।
 सौभाग्यैकनिधिर्विदामत्रिसौजन्यवारांनिधिः ॥
 दुर्नीतिः परिधिः खलाद्युपविधिः प्रज्ञाप्रभाशेवधि- ।
 यस्यास्ते गुरुरेक एव सुनिधिः कृष्णो गुणौघांबुधिः ॥ १२५ ॥ ”

The गुरु praises the achievements of the glittering sword of भवानी in the hands of King शंभु:—

folio 82 — “राजर्त्तिक घोषयामस्तव विजयमहो ते वयं मंदवाचो ।
 वीरश्रीशोभमानः करतलविलसच्चंद्रहासो भवान्यां ॥
 चक्रे तत्तत्प्रमत्तद्विरदगलचलद्भूरिभांकारपूर्णा ।
 सा वीराशंसिनीभूस्त्रिजगति विजया शंसिनी यच्चकास्ति ॥ १२६ ॥
 शंभो त्वत्खड्गवल्ली लसति समुदिता कालकादंबिनीव ।
 ध्वांतालीं सैन्यधूलीं बत जगति समातत्य झस्कारवियुत् ॥
 भस्त्रां सारैरपारैः प्रधानवसुमतीं प्लावयंती सभ्रंवात् ।
 प्रौढध्रुवणेभकुंभोद्भूतमणिकरकान्प्रक्षिपंती नितान्तं ॥ १२७ ॥
 सूते नानापदार्थास्तव यदसिलता शंभुराजाद्भुतं तत् ।
 तापार्क कीर्तिचंद्रं विजयहुतभुजं तारकालीं गुणालीं ॥
 झत्कारान्वियुदोघानपि रिपुकमलां भारतीमस्मदीयां ।
 नारीणां शास्त्रवीणां नयनयुगसराबाष्पशैवाल्लिनीम् ॥ १२८ ॥ ”

The numbering of folios breaks off at folio 82 and different numbering begins, the folios being numbered differently in black and red ink. Apparently a new chapter begins on folio $\frac{159}{1}$ (red ink) with ॥ श्रीगणेशाय नमः ॥

Folio $\frac{160}{1}$ — King Śambhu and Campā, his queen, are shown as enjoying the pleasures of life. The following verse shows them in a sporting mood:—

“कांतं चंपा स्वयं हिमचलद्वातसंजातकंपा ।
 सप्रीचीभिः सहहिमक्रतुं संप्रवृत्तं समीक्ष्य ॥
 सौख्यागारं भ्रमभरसुखं लाघवार्थं स्वदेहे ।
 लीलागेहे कुरुत ललितकंदुकक्रीडितानि ॥ १५ ॥ ”

The above chapter breaks off at folio $\frac{177}{18}$. Another chapter begins on folio $\frac{181}{1}$ with "श्रीगणेशाय नमः." The poet flatters his own style in the following verse :—

folio $\frac{197}{17}$ " स्फूर्जत्सूक्तविविक्तवाक्यरचना चातुर्यसारांतरा ।
 शृंगाराख्यरसेशमर्मकलिताः नानागुणालंकृताः ।
 सल्लालित्यमनोहरा हरिकवेर्वाचः प्रगल्भा इव ।
 प्रोह्लासं रचयंतु यंतु विबुधा विंदत्यमंदं दिवि ॥ १५१ ॥ "

Then follows the colophon of the 10th canto which is called 'सूर्यास्तादिवर्णन' :—

folio $\frac{197}{17}$ " साधुश्रेणिपदाब्जवन्दनकरः संतोषपूर्णतरः ।
 श्रीनारायणसंभवो हरिकविर्नारायणोपासकः ।
 चंपावलयनववद्यपद्यरचनाचातुर्यविद्योत्तिते ।
 तत्काव्ये खलु शंभुराजचरिते दिक्संख्यसर्गोभवत् ॥ १५३ ॥ "

इति श्रीमत्सूर्यपुरस्थितश्रीनारायणसूरिसूनुहरिकविरचिते विजयांके
 शंभुराजचरिताख्ये महाकाव्ये सूर्यास्तादिवर्णनो नाम दशमः सर्गः ॥
 समाप्तः ॥ श्री ॥ "

The next canto begins on folio $\frac{198}{18}$. It contains a description of King Śambhu enjoying a bath with his queen Campā in the bathing apartments. The bathing accessories in royal style are described in the following verses :—

folio $\frac{200}{8}$ " पात्रं नीलमरीचिमंडलगतं प्रौढैर्द्रव्योद्भवं ।
 सोरभ्याद्भुतसौमतेलललितं भृंगावलीगुञ्जितं ॥
 कालिंदीहृदमध्यसंस्थितमिव व्याक्रोशमिंदीवरं ।
 सांद्रामोदमरंदवृंदसुभगं संभाति संभाव्यताम् ॥ १५ ॥
 तैलाभारविनीलनिर्गतमहःपुंजप्रसारांतरे ।
 लोलंतःकिल काकलीकलककाः संभाति पुष्पंधयाः ॥
 कालिंदीपुलिनोदरप्रविलसज्जुंबालजाले मिथः ।
 खेलंतो मलिनांगकाः कलरवासकास्तु बाला इव ॥ १६ ॥ "

This canto breaks off at folio $\frac{200}{3}$ and a fragment of another canto abruptly begins on folio $\frac{224}{11}$. It contains विष्णुस्तुति.

Shivāji was called 'गोब्राह्मणप्रतिपालक.' The following verse refers to 'गोद्विजचंद्रचूडगुरुभक्ति' as perhaps a family heritage:—

folio ²⁸²/₁₉ "आयुः श्रीविजयः सुखं च परमैश्वर्यं प्रतापोदयः ।
कीर्तिः कुंदनिभा मतिश्च विमला संपद्य सर्वोन्नता ॥
कांतिः शारदचंद्रिकाचयसमा विद्या च विद्योतिनी ।
भक्तिर्गोद्विजचंद्रचूडगुरुषु श्रीशंभुराजास्तु ते ॥ १५२ ॥"

Hari Kavi makes his own remarks about his poetry and gives us his genealogy and the date of composition of *Sambhurāja-Carita*:—

Folio—²⁸⁸/₂₀ कर्तुं कांतकवित्वकोटिरचनां यद्यस्ति वः कौतुकम्
तत्संतः पिबतामलानिमधुनासिक्तानि सूक्तानि नः ॥ १६१ ॥
मया मंदेनेह त्रिभुवनमनोहारिचरिताः ।
कृता वाचां गु(गुं)फां गुणविहितरूपां कृत्वयिः ॥
तदेतज्जानीध्वं यदयमुपजीव्यामरतरो- ।
गिरां गंधं प्राप्तः कविसुरभितां शंकरगुरोः ॥ १६२ ॥ ¹
येनैकः कवितावतारसमये ग्रंथः समुल्लासित- ।
स्तस्या एव सुविश्रमे पुनरहो बंधः परो निर्मितः ।
तस्या लास्यविधौ कृतास्तु बहवस्ते ते प्रबंधोत्तमाः ।
सोयं कोपि हरिं कविः कविरविज्योतिःकणो दीव्यति ॥ १६३ ॥ ²
श्रीनारायणनामसद्यतिवरप्रौढप्रसादोदया- ।
द्यप्रापाखिलदुर्लभां निजकुले कारुण्यकलोलिनीं ॥
श्रीकांतस्य ययामलेद्यकुरुतां तस्मिन्विलासं निजं ।

1 The following verse in small hand-writing is given at the top of folio ²⁸⁸/₂₀ as an addition indicated by the mark \ after the verse No. 162:—

"श्रीमद्याकरणावगाहनपटुः काव्याधिपारंगमः ।
साहित्यामृतसिंधुरागमलसद्गर्मशास्त्रोद्भटः ॥
छंदोलंकृतिशास्त्रशालिधिषणो नानोपविद्यानिधिः ।
सल्लाखानुगतांतरो हरिकविर्नारायणिर्नदति ॥ १६३ ॥"

2 After verse No. 163 the following addition indicated by the mark \ is copied in the bottom margin of folio ²⁸⁸/₂₀:—

"वक्ता षड्दर्श(ना)नां भवति खलु नरः कश्चिदाहोस्विदन्यः ।
प्राज्ञः सर्वानु विद्यास्वपि भवति जनः सर्वलोकैकमान्यः ॥
दुःप्रापः कोप्यनल्पप्रखरतरमतिः सोत्रविद्यामुक्तास्व-
प्येकं पादं तदर्द्धं पदमपि विबुधानंदनं शुभमेव ॥ १६४ ॥"

वैरं रुढमहो विहाय सततं वाग्वादिनी संपदौ ॥ १६४ ॥
 यश्च श्रीपतिमंत्रचितनसमुल्लासोल्लसत्सोभनं ।
 सौंदर्यं परमापतत्त्रिभुवनप्रक्षोभणप्रोदुरं ॥
 तं संपत्तिभरं वरंतयमलं वाचां विलासं तथा ।
 यैर्विभ्रान्तिकरोभवत्त्रिजगतां कामाव्युत ब्रह्मणं ॥ १६५ ॥
 सोयं भूरिगुणो निकाममहिमा सौजन्यवारां निधिः ।
 श्रीचिंतामणिनामको द्विजपतिश्चातुर्यधितामणिः ।
 सूरिं सुनुमसूत तं तनुधरं साक्षात्प्रसादोदयं ।
 श्रीकांतीयमिव प्रकामविभवं श्रीरंगनाथाभिधं ॥ १६६ ॥
 नानाशास्त्रविचारचारुधिषणो विश्वोपकारप्रतः ।
 श्रीगोविंदपदारविंदसुरसा सक्तांतरैर्देविरः ॥
 यः श्रीभागवतामृताब्धिबिलसत्कल्लोहसेकैः सदा ।
 संसाराभिधदावदग्धमखिलं लोकं समाजीवयत् ॥ १६७ ॥
 तस्मादाविरभूत्त्रिलोकविदितो नारायणः किं स्वयं ।
 श्रीनारायणनामको गुरुवरः श्री पञ्चनाभानुजः ॥
 यस्मिन्नासतते गुणाः स्थितिजुषः सर्वेनुकंपादयः ।
 स्वीं वैरमहो विहाय सततं सौजन्यलुब्धा इव ॥ १६८ ॥
 पतंगतनुजालसन्मिहिरपत्तनाध्यासनः ।
 समस्तगुणगुंफितो विबुधचक्रचूडामणिः ।
 रमेशपदपङ्कजप्रमदमानसैर्देविरः ।
 परास्तकुहकांतरप्रगुणदाक्षिणात्यान्वयः ॥ १६९ ॥
 श्रुतिस्मृतिपुराणजालिलसुधर्मसंवर्द्धनः ।
 समुद्रवसनोल्लसदिपदकीर्तिचंद्रोदयः ॥
 विलोकनविदारितप्रचितलोकपादोदयः ।
 सुधर्म इव मूर्तिमान्विजयते स नारायणः ॥ १७० ॥
 सत्कीर्तिकल्पलतिका दलितांकुरासी-
 द्विज्ञानकल्पतरुरप्यखिलो विशीर्णः ।
 सौजन्यसिंधुरपि शुष्कसुधारसोभू-
 न्नारायणेखिलगुरौ स्वतनुं प्रविष्टे ॥ १७१ ॥
 तस्मात्साधुपदाब्जसेवनपरः सोयं हरिश्चाभव-
 द्भ्रीनारायणपादपंकजसुधासेवासवागवैभवः ॥
 यः श्री शंभुमहीपतेरपि गुरोस्तस्यैव कृष्णाख्यया ।
 विल्यातस्य निदेशतो वरमिदं काव्यं व्यधादद्भुतं ॥ १७२ ॥
 शंभुः काव्यमिदं महत्कृतवतः स्वीयाज्ञया श्रीहरे-

श्वेतो (s) भीष्टमलं ददौ तदखिलं येनायमानंदवान् ॥
 (संपू ?) णं सकलं स्वकीयममलः पुत्रप्रपौत्रैः समं ।
 यावज्जीवमहो स्वजीवनकृते नान्यं वदान्यं गतः ॥ १७३ ॥
 विकाशं सञ्जीते विदुधरविभिः काव्यकमले ।
 मदीयेस्मिन्स्फूर्जद्विविधगुणसौरभ्यनिवहे ॥
 रसाली संपूर्णे कमलनिलया सातिदयया ।
 सरासं संवासं रचयतु जगन्मोहनकरी ॥ १७४ ॥
 भाचंद्रार्कं समुद्यत्तवरसल्लितां द्योतिसंदर्भसारां ।
 नानालंकारपूर्णा निचितगुणगणां भूरिभावार्थगर्भां ॥
 राजद्वैदगध्यमुग्धां मुररिपुगृहिणीमुल्लसंतीमिवांतः ।
 कामास्याविमुक्ता मम भणत मिहो साधवो भावयंतु ॥ १७५ ॥
 दुःसंगोस्तु कदापिना त्रिभुवने कस्यापि सस्यान्वितां ।
 भूमिः संततमस्तु वस्तुनि परे निष्ठां व्रजेयुर्जनाः ॥
 नीचा नित्यमिह ल्यजंतु सुहृदां वैरं न वैरंकुरै-
 भांग्यानां क्षितिनायकः क्षितितले शंभुश्चिरं नंदतु ॥ १७६ ॥
 श्रीचिंतामणिसूरिसूनुविदुधश्रीरंगनाथोद्भव- ।
 श्रीनारायणसंभवो हरिकविर्यः श्रीशपादाश्रयः ॥
 सर्गोद्भूदनवधपधरनाचातुर्यविद्योतिते ।
 तत्काव्ये खलु शंभुराजचरिते काव्यांतिमो द्वादशः ॥ १७७ ॥
 पीयूषांशु १ समुद्र ४ सप्त ७ वसुधा १ विद्योतिते वैक्रमे ।
 वर्षे मासि च पौषनाम्नि बहुले पक्षे द्वितीयादिने ॥
 सद्गारे द्विजनायकस्य पितृभे चापूर्णयज्ञीहरिः ।
 काव्यं शोभनशंभुराजचरितं नानागुणोज्ज्वलितं ॥ १७८ ॥
 इति सूर्यपुरस्थिते नारायणसूरिसूनुहरिकविविरचिते विजयांके
 शंभुराजचरिताख्ये महाकाव्ये राजनीतितत्त्वोपदेशनिर्णयो नाम
 द्वादशः सर्गः ॥ श्री ॥ संपूर्णं चैतत्काव्यं ॥ श्री ॥

The genealogy of Hari Kavi as disclosed in the above extract can be represented as under :—

(1) चिंतामणि (vide verses 166 and 177 above)

|

(2) रंगनाथ (Son of No. 1 - vide verses 166 and 177)

|

(3) नारायण (Son of No. 2 - vide verses 168 and 177. He is called
the younger brother of पद्मनाभ in verse 168)

|

(पद्मनाभाभानुजः)

(4) हरिकवि (Son of No. 3—see verses 177 and 170).

It appears that Hari Kavi's father Nārāyaṇa who was originally a Deccani Brahman (दाक्षिणात्यान्वयः— v. 169) had settled at Surat as he is called 'मिहिरपत्तनाध्यासन' (v. 169) i. e. resident of मिहिरपत्तन which is the same as सूर्यपुर or Surat mentioned in the colophons. It appears that Hari Kavi also was residing at Surat or सूर्यपुर and consequently the scene of King Sambhu's marriage with चंपा is laid in मिहिरनगर (folio 45) which appears to be identical with मिहिरपत्तन of which Hari Kavi's father नारायण was resident as stated in verse 169. How far this fact is true to history I am unable to say at present.

In verse 172 quoted above we are told that this poem was composed by the order of (निदेशतः) one कृष्ण known as the गुरु of King शंभु (= शंभु महीपतेः अपि कृष्णाख्यया विख्यातस्य गुरोः निदेशतः इदं काव्यं व्यधात् etc.). This कृष्ण गुरु appears to be identical with कृष्णपंडित described in two verses (on folio 82) which we have quoted above.

The date of composition recorded in verse 178 of the colophon is Vikrama Samvat 1744, in the month of *Pauṣa*, Bahula Pakṣa, 2nd tithi, which corresponds to *Monday, 12th January 1685*.¹ The last folio which records the above date of composition was found pasted to another stray folio with some written matter on both the sides. This stray folio records on one side the colophon of some work on *phala-jyotiṣa* or astrology containing *Samvat 1740* and *Śaka 1605* (= A. D. 1684), If this date is regarded as the date of copying of some work on astrology it may be possible to conclude that our Ms of *Sambhurāja-Carita* is a contemporary copy perhaps made in the very year of its composition viz. A. D. 1685, its last folio being pasted on another stray folio written one year earlier i. e. in 1684 as pointed out above. The other side of the stray folio contains some written matter concluded by 3 verses ascribed to Hari Kavi as under:—

Folio ²⁸⁵/₂₂ —“ स्फुरत्कीर्तिर्ज्योत्स्नावलयविसरोल्लासितकरः ।

प्रतापाग्निज्वालाप्रसरभरसंतापितपरः ॥

समुद्गच्छत्पर्वामृतकरमुखोविश्वमहितो ।

अजो यस्य आता जयति महितः शंकर इति ॥

ये जन्मावधिसंभृता च रभसं नानाभिलाषः परं ।

तानान्तुं सुरसाप्रकोकिलकरस्त्वामाश्रितः सादरं ॥

¹ *Indian Ephemeris*, Vol. VI, p. 172.

आस्तां दूरत एव तत्परिचयः किंत्वस्य साधारणा- ।

त्वत्तो जीवतमप्यलभ्यमभवत्किं ब्रूमहेतः परम् ॥

— हरिकवेर्ममैतौ ॥ ”

“ सुमुखशिखरनामग्रामगानप्रणाम- ।

स्मरणविहितविघ्नध्वांतधाराविघातः ॥

तरुणतरणिकोटिज्योतिविद्योतितान्गः ।

स भवतु भगवान्मे विघ्नहा वि (घ्ननाशः ?) ॥ ”

— हरिकवेर्ममार्थं ॥

There is besides the stray folio described above another stray folio in the beginning of the Ms written on one side of the paper with borders ruled in double red lines and of a slightly smaller size than the Ms of Sambhurāja-Carita containing the following five verses:—

“ ॥ श्रीगणेशाय नमः ॥

हिमगिरितनया सा पातु मां सारवृत्त- ।

प्रथितगुणविसर्गा यद्गुणाकृष्टचेताः ॥

त्रिभुवनगुरुरीशो यां वहन्नर्द्धदेहे- ।

गमदतिविकृतं हाप्यर्द्धनारीश्वरत्वं ॥ १ ॥

श्रीमान्गजेंद्रवदनः सदनं मतीनां ।

पायादपायभयतः स तु मां नितांतं ॥

भक्तानुरागमिव कुंभयुगे दधानः ।

सिंदूरपूरममितं बहिरुज्जिह्वान ॥ २ ॥ ¹

फुल्लपत्रशतपत्रलोचना भक्तसक्तहृदया दयासरित् ।

शब्दसागरविचारचातुरी हेतुरीप्सितमिरा ददातु मे ॥ ३ ॥ ²

श्लाघंते महिमानमन्नकवयः के के न कृष्टांतरा- ।

श्रृंगल्लाङ्घ्यकराः परं तु गरिमा श्रीचक्रपाणेर्गुरुः ।

विषद्वेषिदले यदास्यकमले.....दंतातुले ।

वाग्देवी कमलेव विश्वहृदयप्रह्लादिनी खेलति ॥ ४ ॥

कांतेव मंजुकपदा कमनीयवर्णा ।

सश्लेषपूर्वकमपूर्वतरं वदंती ॥

न स्यात्कथं तु सरसा सकला सभावा ।

श्रीचक्रपाणिकविताभिमता बुधानां ॥ ५ ॥

अथ बहुलगुणः सुमाननीयो ।

भुवनभुवा.....”

1 This verse is identical with verse No. 1 in Ms No 829 of 1875-76.

2 This verse No. 3 appears as verse No. 4 in the Ms (No 829 of 1875-76) of हैहयेन्द्रकाव्य-

It is clear that the above extract contains the beginning of some poetical work of चक्रपाणि as the expression “चक्रपाणिकविता” in verse 5 above shows. I shall now prove that this चक्रपाणि is identical with the brother of Śrī Hari Kavi, the author of *Subhāṣitahārāvali*.

Dr. Hara Datta Sharma in his article³ on Śrī Hari Kavi, the author of *Subhāṣitahārāvali* remarks:—

“Hari Kavi was the pupil of Nārāyaṇa, one of whose verses he quotes and refers to it as श्रीनारायणगुरुचरणानाम्.” His youngest brother was called चक्रपाणिकवि and he is referred to by Hari Kavi as ‘मत्कनिष्ठभ्राता’ or अस्मदाजुजचक्रपाणि कवि.’ It seems that our poet had other brothers but we find no account of them. This चक्रपाणि differs from the चक्रपाणि mentioned in कवीद्रवचनसमुच्चय (p. 37) सदुक्तिकर्णामृत (p. 53) and पद्यावलि of रूपगोस्वामिन् (fol. 26^a, v. 258).

Dr. Sharma then quotes two verses introduced by Hari Kavi as composed by his brother चक्रपाणि. They are:—

(१) “कृपापाङ्गाद्यस्य श्रयति रसनां शुभ्रवसना ।

.....भगवानेकरदनः

—मत्कनिष्ठभ्रातुः चक्रपाणिकवेः ”

(२) “श्लाघ्य (घ) न्ते महिमानमय कवयः स्वीयं न दृष्टान्तराः ।

के के काव्यकराः परन्तु गरिमा श्रीचक्रपाणेर्गुरुः (रोः ?)

विबद्धेषुदले यदास्यकमले क्षोदाभदन्तामले ।

वाग्देवी कमलेव विश्वहृदयप्रह्लादिनी खेलति ॥

—मत्कनिष्ठभ्रातुश्चक्रपाणिकवेः ”

(fol. 33. v. 124)

It will be now seen that verse No. 2 quoted above is exactly identical with v. 4 of the चक्रपाणिकविता stray folio viz. “श्लाघ्ये.....खेलति.” This identity proves beyond doubt that Śrī Hari Kavi, the author of *Subhāṣitahārāvali* refers in his anthology to the verses of his brother culled from the “चक्रपाणिकविता” Ms, a stray folio of which has been preserved in the Ms. of शंभुराजचरित of Hari Kavi. This association of चक्रपाणि with the author of शंभुराजचरित raises the question about the identity of the two Hari Kavis viz. (1) हरिकवि, the author of सुभाषितहारावलि and (2) हरिकवि, the author of शंभुराजचरित. I shall now prove that both these authors are identical. My grounds for establishing this identity are:—

³ *Indian Hist. Quarterly* Vol. X, No. 3 pp. 478-485.

(1) Dr. Sharma observes¹ about Hari Kavi, the author of सुभाषित-हारावलि :—

“ The author Śrī Hari Kavi seems to have been a poet of high order. He boasts of himself in the following verse :—

येनैकः कवितावतारसमये ग्रंथः समुल्लासित- ।
स्तस्या एव सुविश्रमे पुनरहो बंधः परो निर्मितः ॥ ”
तस्या लास्यविधौ कृतास्तु बहवस्ते ते प्रबंधोत्तमाः
सोऽयं कोऽपि हरिः कविः कविरविज्योतिःकणो दीव्यति ॥
(fol. 33^a v. 123)

The above verse is identical with v. 163 on folio $\frac{233}{20}$ of the Ms of शंभुराजचरित incorporated in the long extract quoted above. Perhaps it may have been taken from the Śambhurāja-Carita by the author of *Subhāṣita-hārāvali*. This identity of verses is sufficient to establish the identity of the two Hari Kavis.

(2) Mr. M. Krishnamacharya² in his book on Sanskrit Literature remarks about Hari Kavi the author of *Subhāṣita-hārāvali*:—

“ His native country however appears to be the Dekkan and he betrays a very close acquaintance with the literature of his country. ”

These remarks are to some extent borne out by the colophon of the Śambhurāja-Carita. We have stated above that Hari Kavi's father नारायण was the resident of मिहिरपत्तन or सूर्यपुर or Surat but he is said to be ‘ दाक्षिणा-स्यान्वय ’ (v. 169 of the colophon).

(3) Dr. Sharma states about the author of *Subhāṣita-hārāvali*:—
“ Among various other poets Hari Kavi mentions the names of the following with reverence as—

I	रामजित्पंडितानाम्	II	लक्ष्मीधरपादानाम्
III	माधवपुरीपादानाम्	IV	महीश्वरपुरीपादानाम्
V	मधुसूदनसरस्वतीनाम्	VI	अनंतदेवानाम्
VII	श्रीकृष्णपंडितानाम्	VIII	श्रीराघवचैतन्यानाम्
IX	श्रीबोपदेवपंडितानाम्	X	गोपीनाथपंडितानाम्
XI	सोमजिद्महानाम्.		

It is possible to make a conjecture that these people were either Hari Kavi's contemporaries or preceded him shortly. ”

Dr. Sharma's conjecture that some of these people were Hari Kavi's contemporaries appears to be corroborated so far as कृष्णपंडित is concerned.

1 IHQ Vol. X, No. 3, p.482.

2 The Classical Period of Sanskrit Literature, Madras, 1906, p. 126.

We have seen above that the शंभुराजचरित mentions him as the गुरु of King Śambhu and describes him in two verses (124 and 125 on folio 82). Besides we are told that Hari Kavi composed the Śambhurājacarita at the bidding of this कृष्णपंडित (v. 172 on folio $\frac{233}{20}$).

(4) As regards the parentage of the author of the Śambhurājacarita and that of the Subhāṣitahārāvalī I have to observe as follows :—

(i) The colophons of the different Sargas of the Śambhurājacarita uniformly call हरिकवि as ' नारायणसूरिसूनु ' i. e. son of नारायणसूरि. Then again verse 177 of the extract from the colophon quoted above and verse 153 on folio $\frac{197}{17}$ use the adjective ' नारायणसंभव ' with reference to Hari Kavi.

He is also called ' नारायणिः ' in verse 163 in the top margin of folio $\frac{233}{20}$.

All these expressions prove that नारायण was the father of हरिकवि.

(ii) Dr. Sharma states that Hari Kavi, the author of सुभाषितहारावलि was the pupil of नारायण as he refers to him as ' नारायणगुरुचरणानाम्. ' The statement of the colophons in the शंभुराजचरित makes it clear that नारायणसूरि was the father of हरिकवि. The title सूरि here is significant as नारायण was not only the father of हरिकवि but his गुरु as well, because in verse 168 he is mentioned as गुरुवर (नारायणनामको गुरुवरः) which corresponds to the title सूरि used in the colophons. It is, therefore, clear that one and the same person नारायण was both the गुरु and the father of Hari Kavi. In verse 153 (Folio $\frac{197}{17}$) Hari Kavi calls himself ' नारायणोपासक ' in addition to his being ' नारायणसंभव. ' Verse 164 (folio $\frac{233}{20}$) informs us that his family attained pre-eminence owing to the grace of an ascetic (यतिवर) of the name of नारायण.

The identity of the two Hari Kavis is in my opinion sufficiently established on the strength of the evidence recorded above. It is now easy to fix the date of Subhāṣitahārāvalī. In this connection we quote Dr. Sharma's conclusion:—¹

" As Hari Kavi quotes the verses of Paṇḍitarāja Jagannātha, he cannot be a contemporary of Akbar. Therefore, he must have flourished in the middle of the 17th century A. D."

¹ IHQ, Vol, X. p. 479.

This conclusion of Dr. Sharma is confirmed in general by our study of the *Śambhurājacarita* because it was composed in A. D. 1685 and because of our identification of the author of the *Subhāṣitahārāvali* and the *Śambhurājacarita* as stated above. As regards the chronological order of these two works we are unable to decide because the verse common to both these works is not indicated by the name of its source. A glance at the varied and rich contents of the *Subhāṣitahārāvali* will show, however, that Hari Kavi was a voracious reader and perhaps this encyclopaedic anthology containing gems of Sanskrit poetry culled from innumerable sources beginning from poets and poetasters of hoary antiquity down to his contemporary Kṛṣṇapaṇḍita and even his younger brother Cakrapāṇi, served as a good discipline for a budding poet of Hari Kavi's classical taste so as to enable him to write an independent *mahākāvya* in 12 cantos bubbling with the essence of Sanskrit classical poetry and devoted to the glorification of King Sambhāji, whose gay personality afforded him an excellent opportunity to make a colourful display of a princely career, which has been estimated by some modern historians as politically effete and unwise.

My brief analysis of the *Śambhurājacarita* based on the available fragment of this *mahākāvya* will, it is hoped, remove doubts, if any, of modern historians about the identity of the hero of this poem with King Sambhāji, the son of Shivāji. I shall, however, sum up the main facts revealed in my analysis which support my identification of *Śambhurāja* with King Sambhāji:—

(1) Date of composition of the poem viz. A. D. 1685 corresponds to Sambhāji's period of reign.

(2) The birth of शंभुनृपति from शिवनृप and the adjectives शिवभव, शिवोद्भव as applied to शंभुराज in many places as pointed out by me in the preamble of this paper clearly indicate the parentage of the Maratha King.

(3) The reference to the sword of the goddess भवानी in the hands of King Śambhu and its description in three verses as pointed out by me also confirm my identification.

(4) The mention of 'गोविंज¹ भक्ति' with reference to Śambhurāja is also important. Shivāji was called 'गोब्राह्मणप्रतिपालक' and his son

1 Compare the following verse in the *Budhabhūṣaṇa* of King Śambhu (Govt. Ori. Series) B. O. R. Institute, 1926:—

“अधीत्य वेदान्परिसंस्तीर्य चाग्नीनिष्ठा यज्ञैः पालयित्वा प्रजाश्च ।

गोब्राह्मणार्थे शस्त्रपूतान्तरात्मा हतः संग्रामे क्षत्रियः स्वर्गमेति ॥ ५५ ॥”

Sambhāji was expected to follow his father in keeping this motto before him as a state policy at a time when Hinduism was regarded to be in peril.

(5) The poet Hari Kavi may have resided occasionally at Sambhāji's court, though he himself and his father may have been normally residents of सूर्यपुर or Surat. As the poem was composed at the bidding of Sambhāji's गुरु by name कृष्णपंडित such an inference is warranted. At any rate a greater contact of the courtly life of King Sambhāji may be presumed in view of the dominant note of gaiety prevailing in the portion of this *mahākāvya* analysed by me. The poet's family belonged originally to the Deccan as his father is called ' दाक्षिणात्यान्वर ' and naturally he must have entertained a high regard for a King of the Deccan territories, though Surat was at this period of history in the hands of foreigners.

My friend Prof. H. D. Velankar has already published a " Sanskrit work called बुधभूषण (Bhandarkar Oriental Research Institute, Govt. Ori. Series, 1926) claiming for its author King Sambhu, popularly known as Sambhāji, son of Shivāji the Great " and has thus retrieved the lost name of King Sambhāji as " nothing but vicious deeds, at the most brave and daring, are usually connected with the name of Prince Sambhāji. " About Sambhāji's literary taste Prof. Velankar remarks :— " — it is possible to conclude that not only had Sambhāji received education at the hands of learned Pandits but he had also taste for Sanskrit literature and was occasionally in the habit of writing poetry in Hindi under the influence of Kavi Kalaśa or the celebrated Kalusha, especially when passing his leisure hours in the company of beautiful women. " In his Preface Prof. Velankar refers to Sambhāji's Hindi Poems, selections from which were shown to him by Mr. Purushottam Vishram Mavji, J. P. Then again verses 16 and 15 in the preamble of *Budhabhūṣaṇa* clearly refer to Sambhāji's contact with learned men well versed in Poetry, Rhetoric, Purāṇas, Music and Archery.

Hari Kavi, a poet of no mean talents, must have been foremost among the learned men patronized by Sambhāji and in my opinion his present *mahākāvya* gives an added lustre to the cultural history of Sambhāji's reign.

1. These verses read as follows :—

“ तस्यात्मजः शंभुरिति प्रसिद्धः समस्तसामंतशिरोवसन्तः (वतंसः) ।

यः काव्यसाहित्यपुराणगीतकोदण्डविद्यार्णवपारगामी ॥ १५ ॥

विविच्य शास्त्राणि पुरातनानामादाय तेभ्यः खलु सोयमर्थम् ।

करोति सद्ग्रन्थममुं नृपाल स शम्भुवर्मा बुधभूषणाख्यम् ॥ १६ ॥ ”

About Kalusha, the enchanter, who exerted a wonderful influence upon Sambhāji Prof. Velankar remarks:—

“Among the quotations we find one from the pen of famous Kalusha. It is highly poetical and even though we unfortunately do not possess any literary remains of this great favourite of King Sambhāji, we have grounds to believe that he was a literary man. In the old chronicles he is described as Kavikalaśa or the poet Kalaśa.” “We will not be, however, far from truth in assuming that to a considerable extent his literary gifts helped Kalusha to maintain his influence with the prince. It is quite possible that this Kavi Kalusha may have composed several poems, which were not preserved owing to the general disfavour in which he was held, but stray copies of which may yet have existed and might one day be discovered by us.”

These remarks of Prof. Velankar tempt me to infer by way of pure hypothesis that कृष्णपंडित who is described in two verses as the गुरु of King Sambhu in the *Śambhurājacarita* may be identical with Kavikalaśa, the Kanuja Brahman who is popularly believed to have been purposely sent by the Emperor from Delhi. Hari Kavi, as Dr. Sharma tells us, refers to some verses of this pandit and introduces them in his *Subhāṣitahārāvalī* by the expression “श्रीकृष्णपंडितानाम्.” Then again in the *Śambhurājacarita* Hari Kavi states that he wrote by order (निदेशतः) of one कृष्ण who was the गुरु of even King Sambhu (शंभुमहीपतेरपि गुरोः). All these references show the great influence कृष्णपंडित held over King Sambhāji and it is possible that he may have been identical with the great enchanter of Sambhāji, popularly known as Kavi Kalaśa. This identification is however, suggested as a mere hypothesis as among other accomplishments of कृष्णपंडित given in the two verses on folio 82 quoted above we find that he is called “सकलखलत्रनाखर्वगर्वप्रमेत्ता” and “दुर्नितिः परिधिः खलाद्युपविधिः प्रज्ञाप्रभाशेवधिः”—expressions which may hint at his cleverness in political chicanery, so characteristic of Kavi Kalaśa, the great enchanter of King Sambhāji.

Irrespective of our proposed identification of कृष्णपंडित with कवि कलश it would be useful to put on record verses quoted by Hari Kavi in his *Subhāṣitahārāvalī* and ascribed to कृष्णपंडित for the reason that he is mentioned as the गुरु of King Sambhu in the *Śambhurājacarita*. If any poems of कविकलश are traced hereafter by historians the verses recorded below may prove useful in studying the question of our proposed identity of the two personalities. I, therefore, quote these verses from the fragment of

the Ms of *Subhāṣitahārāvali* viz. No. 92 of A 1883-84 in the Govt. Mss Library at the B. O. R. Institute, Poona:—

folios 8-9 — “ वृंदारण्यमहीषु वंशनिनदामंदामृतास्वादना- ।

निस्स्यंदानि दधुक्षयेव सुरभि वृंदानि संदानयन् ॥

मंदारद्रुमवीथिकासुविहरन् वंदारुवृंदारक- ।

वृंदस्तुभिनंदितोस्तु जगदानंदाय नंदात्मजः ॥ ५५ ॥

— कृष्णपंडितानाम् ”

folio 15 — “ शैवालश्रेणिशोभां दधति हरजटावल्लभोहं यस्या- ।

स्त सा सोल्लासवल्लाद्वरशफरतुलां यत्र धत्ते कलावान् ॥

उन्मीलद्भोगिभोगावलिसुभगसितांभोजपंभाविताभा ।

गंगानंगारिसंगा मम महति विधौ मंगलान्यातनोतु ॥

— श्रीमत्कृष्णपंडितानाम् ”

folio 38 — “ यद्वाणी वाणिनीनां मधुरमधुरसद्रोहिणीं रौहिणेयः ।

भ्रुत्वा हालावहेलां रचयति सुचिरं संम्मदाकुंचिताक्षं ॥

किंचिद्राक्षासदक्षाक्षरसनकरत्नस्तरुद्राक्षमालः ।

सोत्कण्ठं नीलकण्ठोप्यनुपठति शिरस्ताडवाडंबरेण ॥ १९६ ॥

मौलमंदारदामभ्रदलीपटलीकाकलीं श्रोणिर्विवै ॥

चंचल्कांचिच्छिदानं चरणकमलयोर्मंजुमंजोरसिजां ॥

उत्संगे कीरगीतं स्तनभुवि मसृणं कल्लकी पंचमं वा ॥

तत्काव्ये दत्तकर्णी शिवशिवमनुते भारतीभारमेव ॥ १९७ ॥

यः पीयूषमयूखधामनि सुधा साराळकलेपि यः ।

क्षुभ्यत्क्षीरसमुद्रसांद्रलहरी लावण्यपूरेपि यः ॥

यः कांठाधरपल्लवे मधुरिमा नासौ समुद्गाहते ।

श्रीविद्वत्कविकृष्णपंडितवचो वीचिसमीचोनतां ॥ १९८ ॥

श्रीकृष्णपंडितानामेते ”

folio — “ रसालं हारसारापि वाणी व्याकरणोज्झिता- ।

श्रित्रोपहतगात्रेव न रंजयति सज्जनान् ॥ २१६ ॥

— कृष्णपंडितानाम् ”

We have seen above that in the old chronicles Sambhāji's adviser Kalusha is described as कवि कलश. In the above verses of कृष्णपंडित he styles himself as कवि कृष्णपंडित apparently emphasizing his poetical talents and perhaps echoing the identity of his Sanskrit name कवि कृष्ण with the popular name कवि कलश.

II

Since the above paper was written I have analysed Mss of वैहयेंद्रकाव्य represented by the following entry in Aufrecht's *Catalogus Catalogorum*, Part I, 768:—

“हैहयेन्द्रकाव्य and tika by Hari, Report CLXX – Comm. by संसु ibid”

Mss represented by this entry of Aufrecht are available in the Govt. Mss Library. They are:—(1) No. 827 of 1875–76. (2) No. 828 of 1875–76 and (3) No. 829 of 1875–76. They were acquired from Surat by Dr. Bühler in 1875. Aufrecht's entry about the author of this Kāvya and commentary is misleading because we find that this Kāvya was written by Hari Kavi, the author of *Subhāṣitahārāvali* and the *Śambhurājacarita*.

Ms No. 828 of 1875–76—This is a fragment of हैहयेन्द्रकाव्यटीका of हरिकवि. Some of its folios are not numbered but it consists of 46 folios. It was copied in Samvat 1779 i. e. in A. D. 1723 as the following colophon shows:—

“इति श्री सूर्यप्रस्थितश्रीनारायणसूरिसूनुहरिकविविरचितायां श्री हैहयेन्द्रचरिताख्य-
महाकाव्यव्याख्यायां शंभुविलासिकाख्यायामष्टमः सर्गः ॥ समाप्तः ॥ श्री ॥ श्रीरस्तु ॥ संवत् १७७९
वर्षे फाल्गुन शुद्ध १ रवौ समाप्तिमगमत्”

The above colophon makes it clear that this commentary was written by हरिकवि. The poem commented on is a महाकाव्य called हैहयेन्द्रचरित and the name of this commentary is ‘शंभुविलासिका.’ We have no means of ascertaining the number of cantos of this महाकाव्य of हरिकवि but the above colophon of canto VIII proves that it must have been somewhat like the *Śambhurājacarita* in its extent. The references to earlier works and authors found in this fragment are:—

- | | |
|---|---------------------------------------|
| (1) शारदातिलक fol. 1, 6; | (14) छंदोभुजगमौलि fol. 23; |
| (2) अभिधानरत्न fol. 2, 6, 7, 8, 11,
13, 15, 18, 19, 20, 24, 27, 30,
32, 37, 38, 39, 41, 44, 45, 46, | (15) भाष्य fol. 29; |
| (3) अमरः many times; | (16) भाष्यमतं or भाष्यानुमतं fol. 26; |
| (4) श्रीमद्भागवत fol. 5, 17, 32, ; | (17) पिंगलसूत्र fol. 26; |
| (5) दशश्लोक्यामाश्रयायनेन fol. 6; | (18) शाङ्गधर्या fol. 28; |
| (6) विश्वः fol. 8, 39; | (19) मत्कृतमेव fol. 29; |
| (7) सांख्यमत fol. 9; | (20) पिंगलनाग fol. 29; |
| (8) महीप fol. 9, 28, 29, 32, 36; | (21) पिंगलभाष्य fol. 31; |
| (9) भगवत्पादैः fol. 10; | (22) रुक्मिणान fol. 33; |
| (10) भाचार्यैः fol. 10; | (23) वागभट्टालंकारे fol. 33; |
| (11) नैयायिकमत fol. 10; | (24) कालिदास fol. 36; |
| (12) कवचे fol. 19; | (25) वृत्तरत्नाकर fol. 37; |
| (13) हैमः fol. 20, 30, 36, 38, 44; | (26) क्षीरस्वामी fol. 42; |
| | (27) कामशास्त्र fol. 42; |
| | (28) रतिरहस्य fol. 46; |

Ms No. 329 of 1875-76—This fragment of *शंभुविलासिका* consists of about 76 folios of which folios 1 to 68 contain the commentary for canto I of *हेहयेन्द्रचरित*, while folios 69 to 76 contain a portion of the commentary for canto II (12 verses only). This Ms is very important for our present study as it furnishes more particulars about Hari Kavi. The first 10 verses refer to नारायण, the गुरु of Hari Kavi, and also refer to his patron शंभुपृथ्वीपति who is styled as शैव i. e. born of शिव or Shivāji (verses 7 and 8). We are also told explicitly that this commentary was composed by the order of Sambhāji and that the Kāvya was composed by Hari Kavi himself (verse 10).

This statement proves that Hari Kavi must have been a court-poet of King Sambhāji to receive direct orders of King Sambhāji unlike his composition of *Śambhurājacarita* which, as we have seen above, was composed at the bidding of कृष्णपंडित, the गुरु, of Sambhāji. Perhaps this गुरु may have brought Hari Kavi into prominence and royal favour recognizing his poetic talents and learning, being himself कवि and पंडित (‘कवि-कृष्णपंडित’). I shall now quote the introductory 12 verses of this Ms as no other copies of this work are available so far:—
folio 1-2—“ श्रीगणेशाय नमः ॥

श्रीमान्नाजेंद्रवदनः सदनं मतीनां ।

पायादपायभयतः स तु मां नितांतं ॥

भक्तानुरागमिव कुंभयुगे दधानः ।

सिंधूरपूरममितं वहिसज्जिह्वानं ॥ १ ॥

यो मां दधाति कमनीयतनुं रसालः ।

फुल्लवसंततिलका लतिकामिवार्य ॥

जीमूतराज इव विद्युतमुल्लसंती ।

श्रीमान्स पातु भगवानरविंदनामः ॥ २ ॥

भजामि भुवनाधारं हराकारं परं महः ।

यस्येव चंद्रिका ज्योत्स्ना कृष्णा रामा विराजते ॥ ३ ॥

फुल्लपत्रशतपत्रलोचना भक्तसक्तहृदयादयासरित् ।

शब्दसागरविचारचातुरी हेतुरीप्सितमिरा ददातु मे ॥ ४ ॥

वैकुण्ठनाथपदपंकजलीनचित्र—

रोलंबमंवरगुणागमसिद्धबुद्धिं ॥

संदर्शनप्रदलिताखिलकल्मषौघ- ।

नारायणं गुरुमनल्पगुणं नमामि ॥ ५ ॥

श्रीहर्षोद्भूतभक्त्यायजलधिप्रोन्मथने मंदर- ।

प्रोहामाद्भुतशेषपेषलगिरा सारप्रसारप्रभुः ॥
 धाराधारकवित्त्वकौशलसमुल्लासिप्रभावाद्भुता ।
 शृंगारादिरसाकुला हरिकवेर्वाणी समुजृभते ॥ ६ ॥
 भस्ति स्वतिकरः समस्तजगतः क्षमापालमौलिस्फुरन् ।
 माणिक्यावलिंकांतिकांतचरणः श्रीशंभुपृथिवीपतिः ।
 यस्य त्रस्यदरातिपालनपरस्यापीय गौणाकरं ।
 पीयूषं विबुधा विनिर्यदमृतं निदंति सौधाकरं ॥ ७ ॥
 किं वर्ण्यः किल शैवस्य महिमा जगतीपतेः ।
 आकर्ण्य यद्वदान्यस्वमितरैस्तद्वितन्यते ॥ ८ ॥
 कर्पूरपूरविशदस्वयशः सितसारसे ।
 ब्रह्मांडमंडली येन भसली क्रियतेतरा ॥ ९ ॥
 तस्याज्ञयं विबुधान्प्रतिनैजभाव- ।
 प्रोद्बोधनय हरिणा किल तन्यतेस्य
 काव्यस्य तु स्वविहितस्य विकाशितायं ।
 व्याख्या प्रभेव रविणा कमलाकरस्य ॥ १० ॥
 संदेहसंतमससंहरणैकदक्षा ।
 नानापदार्थनिभृतार्थविबोधिकेशा ॥
 ज्ञाताज्ञधूकबुधकोकसुशोकसौख्या ।
 विद्योतिनी जगति शम्भुविलासिकाख्या ॥ ११ ॥
 तस्माद्बुधाः सहृदयाः सद्य भवंतः ।
 पश्यतु सादरमिमां कृतिरस्मदीयां ॥
 दोषाक्षिरस्यतु गुणान्तमुदस्य हृषां ।
 कुर्वतु चायमुदितो हि विदां स्वभावः १२ ॥”

Verse No. 1 in the above extract viz. “श्रीमान्गर्जेद्भवदन... सज्जिहानं
 is almost identical with verse No. 2 in the चक्रपाणिकविता extract quoted by
 me above from a stray folio found in the Ms of शंभुराजचरित. So also verse
 No. 4. viz. “फुल्लपत्रशतपत्रलोचना... ददातु मे” is almost identical with verse
 No. 3 of the चक्रपाणिकविता fragment. It is possible that the brother चक्रपाणि
 in his enthusiasm to outdo his elder brother may have incorporated
 these verses from the latter's works without acknowledgement though the
 elder brother Hari Kavi had better sense of literary veracity as he has
 introduced all verses of his younger brother चक्रपाणि with the expression
 “मत्कनिष्ठभ्रातुः चक्रपाणेः” in his *Subhāṣitahārāvali*.

As this fragment of शम्भुविलासिका contains a portion of the commentary
 different from that found in Ms No 828 of 1875-76 it would be useful to

record the references to earlier works and authors noticed by me in my cursory reading of the Ms These references are :—

- | | |
|--|--|
| (1) रुद्रट fol. 3, | (17) कविवरजगन्नाथात्पंडितरायापर-
नाम्नः कवेः fol. 72, |
| (2) अमरः fol. 5, 6, 7, 10, etc. | (18) विश्वः fol. 44, 73, |
| (3) वाग्भट, वामन, दंड्यादि
अलंकारिकाकारैः fol. 3, | (19) अमरव्याख्याने क्षीरस्वामिना
fol. 73. |
| (4) वाग्भटे fol. 5, 6, 15, 23, 24, 25,
26, 27, 35, 38, 40, 41, 55, 57, | (20) स्तवराजे fol. 20, 73, |
| (5) नव्यमते fol. 5, | (21) भाष्योक्तेः fol. 14 |
| (6) वृत्तरत्नाकरे fol. 5, 69, | (22) रेवाखंडे fol. 16, |
| (7) स्कंदे fol. 6, | (23) व्यासतीर्थमाहात्म्ये fol. 10, |
| (8) पद्मपुराण fol. 8, | (24) वायुपुराणे fol. 18, 19, 20, |
| (9) कवचोक्तेः fol. 8, 17, | (25) श्रीमद्भागवते नवमस्कंधे fol. 20, 34, |
| (10) कालिदास fol. 8, 12, | (26) कामशास्त्रे fol. 28, 51, 53, |
| (11) कल्पकवचपंजरादौ fol. 8, | (27) हैमः fol. 19, 31, 50, |
| (12) शारदातिलक fol. 10, | (28) वाल्मिकिकालिदासमुरारिमुख्याः कवीन्द्राः
fol. 21, |
| (13) वार्तिके fol. 10, | (29) महीपः 23, 24, 66, |
| (14) अभिधानरत्ने fol. 10, 11, 12, 14 15,
17, 18, 19, 20, 21, 25, 26 28, 30,
32, 33 39, 42, 43, 47, 61, | (30) कुवलयानंदे fol. 31, |
| (15) सप्तशत्यां fol. 11, | (31) समुच्चयसार fol. 37, |
| (16) आचार्यैः fol. 11, | (32) तदुक्तं अभिज्ञेन fol. 60. |

The above list of references combined with the list of references in the other fragment of this commentary given previously shows us the range of Hari Kavi's studies and in my opinion justifies the self-conscious and somewhat boastful reference to his capacities and attainments - occasionally found in his works noticed above.

The hero of हैहयेन्द्रचरित is हैहयेन्द्र or कर्तवीर्य and his identity with King शंभु is too transparent for the poet to hide behind apparently godly environment in which he has been put by the poet. The heroine is none other than चंपा, who appears also to be the heroine of शंभुराजचरित as we have seen above in our analysis of this महाकाव्य. On folio 14 of this Ms the poet apparently discloses the identity of शंभुराज with हैहयेन्द्र in the following explanation :—

“अथस्वसंभावनाकरमेतत्काव्यकरणहेतुभूतशंभुनामकराजविशेषं श्लाघ्यंस्तत्तद्वरादिकं वर्णयति पुरमिति etc.”

The poet also refers to चंपा as the नायिका of the poem in the following remarks on folios 29-30 :—

“कुलशीलरूपादिगुणगणशालिचंपानामकनायिकां वर्णयन्”

He also refers to this चंपा as the beauty of the town of Surat in the following words on folio 50 :—

“तथा श्रीमान्मिहिरनगरस्य, शोभमानसूरपुरस्य, चोतनकरां प्रकाशनकरीं, शोभासमुत्पादिकामित्यर्थः ।”

This heroine is shown to have attained a marriageable age on folio 31 — “परमसुन्दरवराभिलशिनी .. एषा चंपालया, षोडशवार्षिकी इति यावत्”

We have tried to prove from the statements of हरिकवि in the शंभुराज-चरित that नारायण was both the गुरु and father of हरिकवि. This inference is clearly proved by the following statement of this poet in this commentary:—

Folio 68 — “श्री नारायणेति । श्रीः सर्वविद्याज्ञानशोभासंपन्नतया युक्तो नारायणः, तन्नामको गुरुः पिता च”

We have also seen that Hari Kavi's family came from the Deccan and that both the father and the son were residents of Surat. Here is Hari Kavi's own explanation about his Deccani descent :—

Folio 68 — “दाक्षिणात्येषु महाराष्ट्राभिधदक्षिणदिग्भवब्राह्मणेषु जन्वीयते युज्यते इति जन्वयो वशो यस्यास्तौ”

The colophon of Canto I appears as under on folio 68 and it is very important as it discloses for the first time in our study the popular name of the poet, which is भानुभट्ट :—“इति श्रीसूर्यपुरस्थितश्रीमन्नारायणसूरिसूनु-प्रसिद्धभानुभट्टापरभिधहरिकविविरचितायां स्वकृतहैहयेंद्रचरिताख्यकाव्यस्याख्यायां श्रीशंभुविला-शिकाख्यायां प्रथमः सर्गः समाप्तः”. Perhaps this real name of the poet viz. भानुभट्ट may afford historians a better clue to trace the descendants in this family than the poetic name हरिकवि used throughout his works.

Throughout this paper we have identified सूर्यपुर with modern Surat. Our identification is supported by Hari Kavi himself for on folio 74 he explains “सूरस्य सूर्यस्येदं सौरं सूरताख्य प्रसिद्धाभिधमित्यर्थः”

and further he refers to the beauty of Surat in these words :—“तापी-परिवारितसूरपुरशोभाया दुर्लभत्वात् इति भावः.”

On folio 75 he explains the reference to mountain महेन्द्र in the text of his Kāvya :—“महेन्द्रः कौकणदेशस्थः कुलपर्वतः.”

Ms No. 827 of 1875-76— We now come to the fragment of the text of हैहयेंद्रकाव्य, the commentary on which we have noticed above in our

analysis of the two available fragments. This Ms consists of 39 folios, folios 1 to 20 comprising canto I and folios 20 to 40 comprising canto II. This poem appears to have been written in a sustained style in the classical fashion and in doing so the poet is apparently influenced by Jagannātha Paṇḍitarāya, quotations of whose verses have been given by our poet in the Subhāṣitahārāvali. Here is his appreciation of Paṇḍitarāya's poetic composition on folio 21 of the present Ms :—

कमलपटलस्फारस्फूर्जन्मनोहरसौरभो- ।
 न्मदमधुकरश्रेणीसिंजासमुद्गतमाधुरी ।
 न हि सुभगतां लोके विंदत्यनेकगुणाद्भुतां ।
 कविवरजगन्नाथोदंचद्वचो रचनावलेः ॥ ”

The poet refers to नारायण गुरु in verse 8 of this Kāvya which begins on folio 2 with:—

“ नमः श्रीमन्नारायणगुरुपदांभोजरजसे ” and ends “ प्रकाशंते कामं कविवरकृता-
 नेकनुतयः ”

On folio 4 the following verses 24 and 25 appear and I find they appear in the शंभुराजचरित with identical verse numbers. These verses are:—

“ इहासीमात्सरं रुचिरतनुमाजां त्रिभुवने ।
 शिवाख्यो देशानामधिपतिरनेकाद्भुतगुणः ।
 यमालोक्योत्फुल्लद्विपुलनयनोद्वीर्णनिमिषाः ।
 समुत्कीर्णाभिप्ताविवसमभवत्सर्ववनिताः ॥ २४ ॥
 सुधासिंधुं प्राप्य श्रवणविवराघद्गुणमयी- ।
 मिमामस्मद्भक्तं किरति मरणीं वाक्यसरणीं ।
 सुधीरो गंभीरो विपुलधिषणोत्थंतरमणो ।
 वदान्यो नेहान्यो जगति शिवभूपाद्विजयते ॥ २५ ॥ ”

The following verse 29 is identical with verse 26 in the शंभुराजचरित referred to by us in the beginning of this paper :—

“ प्रदीपो दीपांगादिव गगनरत्नादिव महा- ।
 महः पुंजपद्मादिव परमसौरभ्यनिवहः ।
 सुधांशुः क्षीराब्धेरिव हरितरुनंदनवना- ।
 दिवायं संभूतं किल शिवनृपालंभृनुपतिः ॥ २७ ॥ ”

As in the case of the commentary on this Kāvya, Hari Kavi states that he got the order of the King Śambhu to compose the हैहयेन्द्रचरितः—

“ अमुष्याज्ञां प्राप्य स्वकसकलप्रापप्रहतये ।
 तथा साफल्यार्थं ललितललितानां निजगिरां ।

सहस्रारांशस्याप्यमरजयिलंकेशजयिनो ।

वरं राज्ञां राजश्ररितमहमीष्यत्परिगुणे ॥ ३० ॥”

We get more description of the heroine चंपा in this Kāvya and her matchless beauty, news of which reached the King who began to pine for her hand:—

Folio 12— “कदाचित्तस्यासीद्धवणतलपर्यंकनिलया ।

कुलीनानालीकद्युतिहरमुखी कापि कमनी ।

समाख्या चंपेति न्यगमदिह या शोभनतमां ।

तमांस्त्युष्टांस्त्या शमयति हि चांपेयसमया ॥ ७२ ॥

विधाता चंपाख्यां त्रिभुवनपताकामिव हि यां ।

विधायासौ कुपां कलयति परानंदजलधौ ।”

Folio 16— “इतीमां निःसीमा प्रवरगुणगंभीरवसति ।

कुरंगाक्षी श्रीमन्मिहिरनगरोद्योतनकरी ।

प्रभाश्रेणीं मुक्तामिव खमणिना स्वीयनगरे ।

स राजा कस्माच्चित्समविहितचेताः समशृणोत् ॥ १०२ ॥”

folio 17— “स भूपश्रंदाभामिव मनसि चंपां परिदधन् ।

न लेभे शर्मापि etc.”

Persons interested in the King's welfare got busy and we find a Brahman approaching the King with a letter from Surat from चंपा's father—

“तदा तत्रापश्यत्करनिहितपत्रं नवतरं ।

स तं विप्रं श्रीमन्मिहिरनगरादागतमिह ॥”

Canto I ends on folios 20-21 as follows:—

“श्रीमत्सूर्यपुरस्थितिहरिकविर्विद्याविनोदोज्ज्वल- ।

श्रीनारायणसूरिसूनुरवियःसदाक्षिणात्यान्वयः ।

आयोगादनवद्यपयश्चरणा चातु (र्यं) विद्योतिते ।

तत्काव्ये खलु हैहयेन्द्रचरिते सर्गो निसर्गोज्ज्वलः ॥ १३४ ॥

॥ श्रीमत्सूर्यपुरस्थितश्रीनारायणसूरिसूनुविरचिते विजयांके हैहयेन्द्रचरिताख्ये महाकाव्ये

हैहयेन्द्रगुणवर्णनो नाम प्रथमः सर्गः ॥”

The parentage of चंपा is given in the following verses on folio 22. श्रीकच्छ was a King of Surat. In his line was born तापीकांत the father of चंपा, the heroine of the poem. This तापीकांत or तापिकाकांत despatched a letter to हैहयेन्द्र offering the hand of चंपा to him through a Brahman messenger, who was his गुरु, and inviting him to his capital with all his royal paraphernalia:—

“ परमिह पुरं सौरं श्रीमल्लसति त्विषा ।
 रुचिरतया तापीभंगावलीवलयावृतं ॥
 अमरनगरीशोभामंगीकरोति यदुद्भवां ।
 जगितिजगतीं यांती गंगां निवेश्य निजांगणे ॥ ८ ॥
 भवसदमलः श्रीकलाख्यो नृपोत्रविहावै
 स्वजनिजगतीं तापीसेवापरायमानसः ।
 सुरभिरभितस्तापीकांताख्ययाभवदुद्भटः ।
 सुभटनिकरा सेव्यस्तस्यां महोन्नतया तया ॥ ९ ॥
 नरपरिवृष्टः पूर्वं योभून्महेन्द्रकुलाचल- ।
 स्थितिरतिमहान्नानारत्नाकरप्रभुरद्भुतः ॥
 अगणितगुणोदारः सारोन्नतो वरविक्रमः ।
 स्वविभवलवक्रीडाक्रीतालकाधिपशेवधिः ॥ १० ॥
 किल तनुभवा तस्यादित्योद्भवानुतिसंभवा ।
 चपलनयना चंपाख्येयं सखी मम वर्तते ।
 त्रिभुवनकृता यां निर्माय स्वनिर्मितशोभिनीं ।
 कनककमनीं स्वं चातुर्यं परं प्रकटीकृतं ॥ ११ ॥ ”

folio 38 — “ श्रीमदत्तामिधगुरुवरेष्वेव विज्ञप्तिरुक्तः ।
 नानासुक्तोच्यतितियुतस्तापिकाकांतलेखः । ”

folio 39 — “ एतच्चैयं चपलनयना चंपकश्रेणिरम्या ।
 चंपेत्याख्या मम हि दुहिता राजराजाय दत्ता ॥
 तन्मे यूयं विषदधिषणाधारिणो विज्ञवर्या ।
 मान्या लोकैर्विपुलकरुणासिंघबोर्गीकुरुष्वं ॥ ११८ ॥ ”
 — “ आगतव्यं विबुधमणिभिः तं गृहीत्वा सुसैन्यं ”
 — “ पत्नीमेवं विबुधमुकुटः संप्रकाश्यादिदेश ”

The fragment ends as under :—

“ श्रीनारायणसूरितो हरिकवि देव्यन्नपूर्णा स्वयं ।
 यं चासूत सुधासमानवचनं सत्यादपद्याभ्रयं ॥
 पूर्णोभूदनवद्यपद्यरचना चातुर्यविद्योतिते ।
 तत्काव्ये खलु हैहयेन्द्रचरिते सर्गो द्वितीयामिधः ॥

श्रीमत्सूर्यपुरस्थितश्रीनारायणसूरिसूनुहरिकविविरचिते विजयांके श्रीहैहयेन्द्रचरिताख्ये
 महाकाव्ये — ”

In the last verse of canto II quoted above we find for the first time the name of the mother of Hari Kavi mentioned, which is अन्नपूर्णा, because the verse states “ Annapūrṇā gave birth to Hari Kavi from Nārāyaṇasūri.”

In the above analysis of all the available fragmentary Mss of Hari Kavi's works we have tried to lay bare some historical information but have not attempted to identify or verify the same from other historical sources. Such an attempt must be made independently by scholars interested in the history of the period to which King Sambhāji belongs. We have attempted in the present study to give a rough sketch of Hari Kavi and his works written under the patronage of King Sambhāji.

ALPHABETICAL LIST OF IMPORTANT

HISTORICAL NAMES

Mentioned by Hari Kavi

अन्नपूर्णा — mother of Hari Kavi

कृष्णपंडित } the *guru* of King Sambhāji probably identical with
or कृष्ण } Kavi Kalaśa.
or कविकृष्णपंडित }

चंपा or चंपावती — the heroine of शंभुराजचरित and हैहयेन्द्रचरित and the beauty of the town of Surat.

चक्रपाणि — younger brother of Hari Kavi,

चिंतामणि — Great Grand-father of Hari Kavi.

तापी — river at Surat.

तापीकांत — father of चंपा, the heroine of शंभुराजचरित and हैहयेन्द्रचरित.

दत्त — Brahman messenger sent by तापीकांत with a letter proposing the marriage of his daughter चंपा with King Sambhāji.

नारायण or नारायणसूरि — The *guru* and father of Hari Kavi.

जगन्नाथ (पंडितराय) — appreciated and quoted by Hari Kavi.

पद्मनाभ — Uncle of Hari Kavi and elder brother of Hari Kavi's father नारायण.

भानुमट्ट — popular name of Hari Kavi.

महाराष्ट्र — mentioned by Hari Kavi as the province to which his family belonged.

मिहिरनगर or मिहिरपत्तन or तपननगर or तपनपत्तन — Same as सूर्यपुर or Surat.

रंगनाथ — Grand-father of Hari Kavi.

शंभु, शंभुराज, शंभुनृपति — identical with the Maratha King Sambhāji, son of Shivāji the Great.

शंभुराजचरित — composed in A. D. 1685 by Hari Kavi by the order of कृष्णपंडित, the *guru* of King Sambhāji (शंभुराज).

शिवभूप or शिव — father of शंभुराज or Sambhāji, identical with Shivāji the Great.

श्रीकच्छ — ancestor of तापीकांत of Surat, father of चंपा.

सत्यादास — the Governor of Surat (called तपनपत्तनाधिपति in the शंभुराजचरित).

सुभाषितहारावलि — an encyclopaedic anthology compiled by Hari Kavi.

सूर्यजासेवक or तपनजादास — father of चंपा in शंभुराजचरित, perhaps identical with तापीकांत.

सूर्यपुर or सूरपुर or सूरत — identical with modern Surat, town of Hari Kavi's residence.

हरिकवि (alias भानुभट्ट) — author of शंभुराजचरित, हैहयेन्द्रचरित and commentary, and सुभाषितहारावलि.

हैहयेन्द्रचरित — a mahākāvya composed by Hari Kavi by order of King Sambhāji.

हैहयेन्द्रचरितटीका — called शंभुविलासिका composed by Hari Kavi by order of King Sambhāji.

14. Date of *Sabhyālamkāraṇa*, an Anthology by Govindajit — After A. D. 1656 *

The only MS of a work "*Sabhyālamkāraṇa*" mentioned by Aufrecht ¹ is "Rgb 417 (fr.), which is identical with MS No. 417 of 1884-87 in the Govt. MSS Library at B. O. R. Institute, Poona. Sir R. G. Bhandarkar in his *Report* ² for 1887-91 does not deal with the date of this work. As this work is a rhetorical anthology of verses from various poets and works, it has its place in the history of the mediaeval Sanskrit anthologies. I propose, therefore, to analyse the only MS of *Sabhyālamkāraṇa* viz. No. 417 of 1884-87 and indicate my evidence regarding the limits for its date.

The work is divided into numerous sections called *maricis* or rays. The name of the author is Govindaji ³. He was the son of *Caku* and was resident of *Giripura*. ⁴ He belonged to the *Mevāḍā* caste of *Medapūṭa* (Mewad) as will be seen from the following statements:

folio 2 — "इति गिरिपुरनिवासिभट्टचकुतनयम् (?) गोविंदजित्संगृहीते etc."

folio 3 — { "इति गिरिपुरवर्तिभट्टचकुतनयश्रीमेदपाठमध्यस्थभट्टमेवाडाज्ञातीय भट्ट-
गोविंजजित्कृते सारसंग्रहे etc."

The title of the work is *सभ्यालंकारण* (colophon on folio 9) or *सभ्याभरण* ⁵ (Colophon on folio 3). The work is compiled somewhat on the lines of the *Rasikajivana* ⁶ of Gadādharaḥṭṭa. In fact one Gadādhara is mentioned as the author of some verses quoted on folios 12 and 34.

The following works and authors have been mentioned in the fragment of the *Sabhyālamkāraṇa* before us:—

* *New Indian Antiquary* Vol. IV, No. 11, February 1942, pp. 366-369.

1. CC, II, 166 — Aufrecht mentions another work called *सम्यकण्डाभरण* which seems to be different from *सभ्यालंकरण*.

2. Vide pp. lxii-lxiii of *Report for 1887-91* — Here we find merely a list of works and authors mentioned in the fragment of *Sabhyālamkāraṇa*.

3. According to Sir R. G. Bhandarkar "*Govindajit*" is a Sanskritized form of "*Govindaji*."

4. I wonder if *Giripura* is identical with *Girinagara* or *Girnar* in Junagad State.

5. Aufrecht (CC I, 696) records a *Kāvya* of the title *सभ्याभरण* by Rāmacandra with a commentary by Govinda (B. 2.110). I cannot say if this commentator Govinda is identical with Govindaji, the author of *सभ्यालंकरण*.

6. Vide my paper on the *Rasikajivana* (*Annals B. O. R. I.* Vol. XII, p. 396).

- (1) भानुकर — fol. 1, 2, 4, 8, 12, 14, 16, 17, 18, 19, 20, 21, 22, 23, 28, 29, 32, 34, 35, 37.
- (2) बिल्वमंगल — fol. 1, 17.
- (3) शिवस्वामिन् — fol. 2.
- (4) नीलकंठ — fol. 2, 12, 13, 23, 36.
- (5) अमरक — fol. 2, 4, 18, 21, 27, 30, 36, 37.
- (6) श्रीहर्ष — fol. 2, 8, 13, 15, 24, 29.
- (7) राजशेखर — fol. 2, 4, 11, 12, 18, 20, 21, 30, 34, 36.
- (8) बालभारत — fol. 2, 22, 25, 26, 28, 31, 32, 34.
- (9) भट्टकमलाकर — fol. 3.
- (10) नीपाभट्ट — fol. 3, 17.
- (11) घटखर्पर — fol. 4.
- (12) भानुक — fol. 4, 21.
- (13) गोविंदजिह्मट्ट — fol. 8.
- (14) अमरचन्द्र — fol. 8, 23, 24, 25, 26, 28, 30, 31.
- (15) गणपति — fol. 8, 16, 18, 24, 35.
- (16) भानुकरमिश्र — fol. 8.
- (17) बिल्हण — fol. 8, 16, 26, 33, 37.
- (18) लक्ष्मण — fol. 8, 9, 16, 17, 24, 25, 27, 28, 31, 32, 34.
- (19) रुद्र — fol. 8, 14, 21, 37.
- (20) भवभूति — fol. 9, 32, 36.
- (21) धर्मदास — fol. 10.
- (22) कालिदास — fol. 10, 16, 18, 32.
- (23) गोवर्द्धन — fol. 12, 18, 19, 20, 23, 26, 31, 37.
- (24) दंडिन् — fol. 12.
- (25) गदाधर — fol. 12, 34.
- (26) त्रिविक्रम — fol. 12, 25, 32.
- (27) नीलकंठ शुक्ल¹ — fol. 13, 15, 16, 19, 20, 21, 27, 28, 36, 37.
- (28) शकवृद्धि — fol. 14, 32.
- (29) नारायण — fol. 15.
- (30) कामसमूह² — fol. 15 (composed in A. D. 1457).

1 Nilakaṇṭha Śukla is the author of the *Cimani-Carita* composed in A. D. 1656 [vide my paper in the *Annals* (B. O. R. L.) Vol. IX, pp. 831-832]. The work चिमनीशतक mentioned by Govindajit on folio 29 of the MS is identical with चिमनीचरित. I have evidence to prove that Nilakaṇṭha was a pupil of Bhaṭṭoji Dikṣita.

2. Vide my paper on *Kāmasamūha* (*Jour. of Ori. Research*, Madras, Vol. XIV, Pt. 1, pp. 74-81). A Gujarati rendering of my paper has been published by my friend Rao Br. P. C. DIVANJI, M. A., LL. M. recently.

- (31) निर्मल — fol. 31.
 (32) मुरारि — fol. 17, 24, 27, 30, 31.
 (33) भावमिश्र — fol. 17, 18, 19, 22, 24, 27.
 (34) प्रभाकरभट्ट — fol. 19.
 (35) बांगारतिलक — fol. 21.
 (36) मैयाभट्ट — fol. 21.
 (37) लक्ष्मणभट्ट — fol. 22.
 (38) धमर — fol. 22.
 (39) भारवि — fol. 23, 26, 29, 31.
 (40) माघ — fol. 23, 26, 29, 31.
 (41) महानाटक — fol. 24.
 (42) वेदव्यास — fol. 25.
 (43) भास — fol. 43.
 (44) राघवानन्ददेवानाम् — fol. 26.
 (45) क्षेमेन्द्र — fol. 26.
 (46) किरात — fol. 26.
 (47) वररुचि — fol. 26.
 (48) जयमाधव — fol. 26, 32, 35.
 (49) उड्डीय कवि — fol. 26.
 (50) गोपादित्य — fol. 26.
 (51) भानुपंडित — fol. 27.
 (52) भोजप्रबंध — fol. 28, 30, 34.
 (53) भट्ट सोमेश्वर — fol. 28.
 (54) विकटनितंबा — fol. 28.
 (55) चिमनीशतक — fol. 29. (= चिमनीचरित of नीलकण्ठ)
 (56) शार्ङ्गधर — fol. 29.
 (57) भर्तृहरि — fol. 29, 34.
 (58) हरिहर — fol. 30.
 (59) कविराज — fol. 32.
 (60) पाणिनि — fol. 32.
 (61) रघुपति — fol. 33.
 (62) राहुक (?) — fol. 33.
 (63) वालिमिश्र — fol. 33.
 (64) वाल्मीकि — fol. 34.
 (65) कुमारदास — fol. 37.

The above list is sufficient to show the sources of the present anthology. The reference to Bhaṭṭa Kamalākara on folio 3 furnishes us with a clue about the limit to the date of this anthology. If this Bhaṭṭa Kamalākara is identical with the author of the *Nirṇayasindhu* (composed in A. D. 1612) we can safely presume that Govindajit composed his anthology after A. D. 1612.

A more exact reference, however, for purposes of chronology will be found on folio 29, where a work called “चिमनीशतक” is mentioned. This work appears to be identical with the work चिमनीचरित by Nilakanṭha Śukla of which two MSS are available in the Govt. MSS Library at the B. O. R. Institute, Poona. I have proved in my note¹ on this work that it was composed in *Samvat* 1712 = A. D. 1656. The verse from the *Cimanīśataka* quoted by Govindajit on folio 29 of the MS of the *Sabhyālamkāraṇa* is identical with verse 99 of the *Cimanīcarita* (MS No. 698 of 1886-92). This identity clearly proves that Govindajit composed his anthology after A. D. 1656. The other limit to the date of *Sabhyālamkāraṇa* cannot be definitely fixed at present but as the MS of the work appears to be about 150 years old we may tentatively assign Govindajit to the first quarter of the 18th century, if not later.

1. Vide *Annals* (B. O. R. I.) XII, p. 396.

15. Date of Keśavaḥaṭṭa of Puṇyastambha, the

Author of Nṛsiṃhacampū And other Works —

Between c. A. D. 1450 and 1575 *

My friend Prof. N. A. Gore intends to bring out a critical edition of the *Nṛsiṃha Campū* of Daivajña Sūryapaṇḍita. He has asked me to fix the date of another *Nṛsiṃha Campū* by Keśavaḥaṭṭa of Puṇyastambha as there is some resemblance between the two *Campūs*. I have great pleasure in recording the following evidence about Keśava and his works, which may enable us to fix his date within as narrow limits as possible:—

Prof. Dr. G. V. Devasthali describes some MSS of the works of Keśava in his *Catalogue of the Bombay University MSS* (1944—Vols. I and II):—

Vol. I, p. 348 — *MS No. 963* — *अन्येष्टिपद्धति* of केशव, a manual of funeral rites composed by Keśava, son of Anantabhaṭṭa of the *Laugākṣī* family and a resident of Puṇyastambha (modern Puṇtāmbe in the Ahmadnagar Dist. of Bombay State). *नृसिंहचम्पू* and *न्यायचन्द्रिका* are other works of this author. Cf. Velankar No. 1249 and India office Nos. 4053-54 and 5769-76.

This MS was copied by Sakhārāma Ābābhaṭṭa Pāṭhaka in Śaka 1699 = A. D. 1777. The work quotes from विधानमाला.

The MS begins:—

“यच्छिष्टयैर्जगतीतलं परिवृतं यः सर्वविद्यानिधिः
श्रीलौगाक्षिकुलारविन्दतरणिर्माध्यन्दिनिः केशवः ।
यं प्राप्तुं सदाशिवांग्रिकमलद्वन्द्वैकनिष्ठं परं
भट्टानन्तमहं नमामि पितरं साम्बं कृपाभोनिधिम् ॥ १ ॥
नानानिबन्धानालोक्य पुण्यस्तम्बपुरः (om.:) स्थितः ।
अन्येष्टिपद्धतिं भट्टकेशवः प्राह निर्मलाम् ॥ २ ॥”

The MS ends:—

“इति माध्यन्दिनीय लौगाक्षिगोत्र (or आ) नन्तभट्टसुतकेशवे नै वा (?)
विरचितान्येष्टिपद्धतिः समाप्ता ॥”

Vol. II, p. 780 — *MS No. 2287* — *नृसिंहचम्पू* of केशव is a small *Campū* in 6 chapters narrating the story of Nṛsiṃhāvatāra composed by

* *Swāmī Kevalānanda Commemoration Volume*, 1952, pp. 129-137.

Keśava of the *Laugākṣi* family, a resident of Puṇyastambha on the bank of the Godāvarī (For other MSS see Velankar No. 1249 and India Office No. 4053). Keśava wrote another work on this topic known as *प्रह्लादचम्पू* written at the command of king Umāpati Dalapati (cf. India office No. 4054 and Rajendralal Mitra's *Notices*, No. 1427). For quotations from the work see Ind. Office No. 4053. Keśava composed two more works, the *न्यायचंद्रिका* (see No. 1992) and *अन्येष्टिपद्धति* (see No. 963).

Vol. II, p. 669.—MS No. 1992 *न्यायचंद्रिका* of केशव. This is an elementary treatise on Indian logic composed by Keśava who is different from Keśava, the author of *Tarkabhāṣā*. For our author's *अन्येष्टिपद्धति* see MS No. 963 above.

As MS No. 963 (*अन्येष्टिपद्धति*) of Keśava is dated A. D. 1777 we may push his date to a period which is earlier than about A. D. 1750.

The Govt. MSS Library at the Bhandarkar O. R. Institute possesses some MSS of Keśava's works. I record below the evidence of these MSS bearing on the history and chronology of Keśava's works:—

(I) MSS of *नृसिंहचम्पू*:—

- (1) MS No. 413 of 1887-91—*नृसिंहचम्पू*. This MS is dated *Samvat* 1750 (= A. D. 1694).
- (2) MS No. 144 of 1882-83—*नृसिंहचम्पू*—MS dated *Samvat* 1854 (= A. D. 1798).
- (3) MS No. 367 of 1884-87—*नृ. चम्पू*—MS dated *Samvat* 1855 (= A. D. 1799).
- (4) MS No. 186 of 1879-80—*नृ. चम्पू*—MS dated *Samvat* 1845 (= A. D. 1789).
- (5) MS No. 101 of A. of 1882-83—*नृ. चम्पू*—not dated.
- (6) MS No. 625 of 1882-83—*नृ. चम्पू*—not dated.
- (7) MS No. 162 of 1902-07—*नृ. चम्पू*—dated *Śaka* 1705 (= A. D. 1783).
- (8) MS No. 27 of 1870-71—*नृ. चम्पू*—not dated.
- (9) MS No. 52 of 1871-72—*नृ. चम्पू*—dated *Śaka* 1717 (= A. D. 1795).
- (10) MS No. 714 of 1886-92—*नृ. चम्पू*—not dated.
- (11) MS No. 514 of 1891-95—*नृ. चम्पू*—not dated.

(12) *MS No. 513 of 1891-95* - नृ. चम्पू - MS dated *Samvat 1839*
(= A. D. 1783).

We have thus MSS of नृ. चम्पू bearing dates A. D. 1694, 1783, 1789, 1795, 1798, 1799.

All these MSS are described by me in Volume XIII, Part III of the Descriptive Catalogue of the Govt. MSS library (B. O. R. Institute, Poona, 1950) pages 355-368.

(II) *MSS of न्यायचन्द्रिका* :—

(1) *MS No. 796 of 1887-91* - not dated.

(2) *MS No. 138 of 1871-72* - MS dated sam. 1706 (= A. D. 1650) ¹

(3) *MS No. 206 of 1899-1915* - not dated.

(III) *MSS of मन्त्र्येष्टिपद्धति* :—

MS No. 130 of 1886-92 - not dated. The MS begins exactly like the Bombay University MS of this work (No. 963) and is incomplete (15 folios). The last folio 16 contains a different work. There are colophons in the body of the text mentioning the name केशव, son of अनंत.

The author refers to a few earlier authors and their works, such as याज्ञवल्क्यः (fol. 7); अंगिरः (fol. 7); “मदनपारिजाते। पाराशरमाधवीये” (fol. 10); भविष्यपुराणे (fol. 10); गौतमः (fol. 10); गालवः (fol. 10); आपस्तम्ब (fol. 11); न्यास (fol. 10); वाराहपुराण (fol. 12); पैडीनसिः (fol. 14); शिवस्वामिमत (fol. 13); दीपिका (fol. 14); रेणुकाकारिका (fol. 14); विश्वादर्श (fol. 15) etc.

The dates of some of these works as given by Dr. P. V. Kane in his *History of Dharmaśāstra*, Vol. I (B. O. R. Institute, Poona, 1930) are as follows:—

Page 389 - (1) मदनपारिजात by Madanapāla - Between A. D. 1360 and 1390.

Page 380 - (2) पाराशरमाधवीय by Mādhavācārya - Between A. D. 1335-1360.

Page 734 - (3) रेणुकाकारिका by रेणुकाचार्य, son of महेशसूरि, son of सोमेश्वर of the शाण्डिल्यगोत्र - A. D. 1266.

¹ This date is recorded in the following colophon of the MS:—

“इति केशवभट्टविरचिता न्यायचन्द्रिका संपूर्णा ॥ छ ॥ संवत् १७०६ वर्षे । आषाढ सुदि ५ दिने ॥ पादशाहश्रीअकबरजल्लालदीनसूर्यसहस्रनामाध्यापकश्रीशत्रुंजयतीर्थकरमोचनाद्यानकसुकुतविधापक-महोपाध्यायश्रीभानुचंद्रगणिशिष्याष्टोत्तरशतावधानसाधनप्रमुदितपादशाहश्रीअकबरजल्लालदीनप्रदत्तपुष्पहमा-पराभिधानमहोपाध्यायश्रीसिद्धिचंद्रगणिना लिखापिता प्रतिरियम् ॥ श्री सीरोद्दीनगरे ॥ महारायश्री-अख्यराजजीविजयराज्ये ॥ श्रीरस्तु ॥ नः ॥”

Page 625 – (4) विषादशो by कविकान्तसरस्वती – later than A. D. 1100 and earlier than A. D. 1200.

In view of the above evidence and in particular in view of the reference to मदनपारिजात (between A. D. 1360 and 1390) by our author Keśava we can definitely say that he is later than c. A. D. 1400, which is, therefore, the earlier limit for the dates of his works. The later limit is furnished by the B. O. R. Institute MS of न्यायचन्द्रिका (No. 138 of 1871–72) which is dated *Samvat 1706* (A. D. 1650). The India office MS of Keśava's नृसिंहचम्पू mentioned below is dated A. D. 1627. I am, therefore, inclined to believe that Keśava flourished between c. A. D. 1450 and 1575.

The India office Library Catalogue, Vol. I, Part VII (by Eggeling, London, 1904) contains description (on pp. 1548–49) of two MSS of नृसिंहचम्पू of Keśava viz. No. 4053 and No. 4054. Of these two MSS No. 4054 is dated A. D. 1627 (*Samvat 1684*).

Burnell's Catalogue of Tanjore MSS (1879), p. 118, contains description of a MS of a commentary on the *Tarkabhāṣā* of Keśava Miśra c. A. D. 1275). The name of this commentator is Keśavabhaṭṭa, son of Ananta and the commentary is called *Tarkadīpikā*. These details are recorded in verses 1 and 2 at the beginning of the work, which are quoted by Burnell as follows:—

“ यच्छिष्यैर्जगतीतलं परिवृतम्, यस्तर्कविधानिधिः
श्रीलोकाक्षिकुलारविन्दतरणिर्माध्यन्दिनी केशवः ।
यं प्राप्तुं सदाशिव . . कमलद्वन्द्वैकनिष्ठं परम्
भट्टानन्तमहं नमामि पितरं साम्बं कृपाम्भोनिधिम् ॥ १ ॥
सकलन्यायसिद्धान्तं अवगम्य यथामति ।
भट्टश्रीकेशवेनैषा क्रियते तर्कदीपिका ॥ २ ॥ ”

It is clear from these verses that Keśavabhaṭṭa, the author of नृसिंहचम्पू, अन्त्येष्टिपद्धति and न्यायचन्द्रिका is also the author of the commentary तर्कदीपिका on Keśava Miśra's तर्कभाषा (c. A. D. 1275 ¹ according to scholars).

Our author Keśava Miśra composed another *Campū* called *प्रह्लादचम्पू*, a MS of which has been described by Rajendralal Mitra, *Notices* Vol. IV, pp. 42–43, MS No. 1427. Mitra describes this work as “ A poetico–prose romance, founded on the story of Prahlāda, a youth who, born in a Śaiva family, displayed under peculiarly trying circumstances, the most un-

¹ Vide p. 271 of *Madhyayugina Caritrakośa* by S. Chitrav, Poona, 1937, and *History of Indian Logic* by Vidyabhusan, p. 801.

flinching devotion to Vaiṣṇavism by Keśava Paṇḍita.

The MS begins :—

“ कनकरुचिदुक्कलः कुण्डलोलासि गण्डः
 शमितभुवनभारः कोऽपि लीलावतारः ।
 त्रिभुवनसुखकारी शैलधारी मुकुन्दः
 परिकलितरथाङ्गो मङ्गलं नस्तनोतु ॥ १ ॥
 यच्छिष्यैर्जगतीतलं परिवृतं यस्तर्कविद्यानिधिः
 श्रीलौगाक्षिकुलारविन्दतरणि माध्यन्दिनः केशवः ।
 यं प्राप्तुं सदाशिवाङ्घ्रिकमलद्वन्द्वैकनिष्ठं परं
 भट्टानन्तमहं नमामि पितरं साम्बं कृपाम्भोनिधिं ॥ २ ॥
 किं भोजः किमु विक्रमः किमपरः कर्णावतीर्णः कलौ
 सर्वेषामिति यत्र धीर्भवति सः क्षोणीतले नन्दति ।
 शूरः श्रीमदुमापतिर्दलपति गोविन्दभक्तिप्रियः
 श्रीमत्केशवपण्डितो वितनुते चम्पू तदीयाज्ञया ”

Colophon :— “ इति श्रीमत्केशवपण्डितकृते प्रह्लादचम्पूकाव्ये चतुर्थस्तवकः समाप्तोऽयं । ”

The above MS contains 214 Ślokas and is dated *Samvat 1869* (*A. D. 1813*). It belongs to Govt. of India. Prof. Gore may get it on loan from the Asiatic Society, Calcutta, and see if this प्रह्लादचम्पू is identical with नृसिंहचम्पू or is a different work.

Aufrecht makes the following entries about Keśava and Keśava-bhaṭṭa :—

Cata. Catalogorum, Part I, p. 127—

“ केशव son of Ananta, Laugākṣikula, of Puṇyastambha.

—आनन्दवृन्दावनचम्पू N. P. X, 16

—नृसिंहचम्पू

—प्रह्लादचम्पू written by request of king Umāpati Dalapati

केशवभट्ट Son of Ananta Bhaṭṭa :

तर्कदीपिका a comm. on the *Tarkabhāṣā* of Keśavamīśra
 Burnell 118a ”

I have proved above that केशव the author of नृसिंहचम्पू, अन्त्येष्टिपद्धति, न्यायचन्द्रिका, and प्रह्लादचम्पू is also the author of तर्कदीपिका represented by the Tanjore MS described by Burnell on p. 118 of his *Catalogue of Tanjore MSS*. I could not get detailed description of आनन्दवृन्दावनचम्पू mentioned as Kesava's work by Aufrecht. A MS of this work (N P. X, 16 of Aufrecht's entry) is mentioned in the *Catalogue of North Western MSS* by Sudhākara Dvivedi,

Part X (Allahabad, 1886) p. 16. The details of this MS as given by Dvivedi are as follows:—

आनन्दवृन्दावनचम्पू—A *Campū* with commentary of Keśava – 333 leaves – 16, 000 Ślokas – on paper in Devanāgarī characters – in the possession of Bhāgavatācāri of Benares – Old, complete and correct.”

If this description is correct the MS contains the *Campū* and its commentary by one Keśava. It is not clear if this Keśava is identical with Keśava, the author of *Nṛsimhacampū* and other works.

The evidence recorded so far gives us the following information about our author:—

- (1) His name was केशव. His father's name was अनन्त.
- (2) He belonged to लौगाक्षिकुल and माध्यन्दिन आश्रम.
- (3) He was proficient in मीमांसा, तर्क, साहित्य, etc.
- (4) He was the resident of पुण्यस्तम्भ (modern *Puntāmbe* in the Ahmadnagar Dist. of the Bombay state) on the banks of river Godā.
- (5) He composed नृसिंहचम्पू and प्रह्लादचम्पू by the order of his patron उमापतिदलपति, son of गोविंददलपति.
- (6) He composed also अन्येष्टिपद्धति, न्यायचंद्रिका, तर्कदीपिका and possibly आनन्दवृन्दावनचम्पू.
- (7) He flourished definitely between A. D. 1400 and A. D. 1600 and approximately between A. D. 1450 and 1575, a period of about 125 years. This period can be narrowed down if we can identify his patron उमापति दलपति, son of गोविंद दलपति.¹

Very probably उमापति दलपति, the patron of Keśavabhaṭṭa residing at Puntāmbe in the Ahmadnagar District between c. A. D. 1450 and 1575, belonged to the family of दलपति, son of बल्लभ and author of the work on dharmaśāstra called नृसिंहप्रसाद composed between A. D. 1490 and 1512. The points of similarity which go to connect these two *Dalapatis* may be represented in the following table:—

1. Dr. P. V. Kane has devoted section 99 of his *History of Dharmaśāstra*, Vol. I (1930) to a work on Dharmaśāstra called नृसिंहप्रसाद by दलपति or दलाधीश्वर son of बल्लभ and of the भारद्वाजगोत्र and याज्ञवल्क्यशाखा. This दलपति was a great exponent of वैष्णवधर्म. He was the pupil of सूर्यपण्डित and the chief minister and keeper of records of Nizamshah, ruler of देवगिरि. नृसिंहप्रसाद was composed between A. D. 1490 and 1512 (page 410).

उमापति दलपति Patron of Keśavabhaṭṭa	दलपतिराज, author of नृसिंहप्रसाद
<p>(1) He was the patron of केशवभट्ट between c. A. D. 1450 and 1575.</p> <p>(2) He was possibly दलपति in the army of some king ruling at Ahmadnagar between A. D. 1450 and 1575. His protégé केशवभट्ट resided at पुण्यस्तम्भ (Puntāmbe in the Ahmadnagar District).</p> <p>(3) He was devoted to god नृसिंह and is called "गोविंदभक्तिप्रिय" in Keśava's प्रह्लादचम्पू. केशव composed नृसिंहचम्पू and प्रह्लादचम्पू by his order. These works illustrate unflinching devotion to god Govinda.</p> <p>(4) His father's name was गोविंद दलपति.</p>	<p>(1) He composed नृसिंहप्रसाद between A. D. 1490 and 1512.</p> <p>(2) He was the chief Minister and Keeper of Records of Ahmad Nizam Shah, who ruled at Ahmadnagar between A. D. 1490 and 1508.</p> <p>(3) God नृसिंह was the family deity of दलपतिराज, who calls his work नृसिंहप्रसाद and invokes god नृसिंह at the beginning of each section of नृसिंहप्रसाद (the fruit of the grace of god नृसिंह).</p> <p>(4) He was a Brahmin of भारद्वाजकुल and याज्ञवल्क्यशाखा. He was the son of बल्लभ and a great exponent of वैष्णवधर्म.</p>

It would seem from the above table that उमापति दलपति is connected with दलपतिराज the author of the नृसिंहप्रसाद and his family. "दलपति" indicates a title of an army officer in command of a body of troops. Later on it may have become a family name of persons. At present the surname "दलवी" corresponds to the name "दलपति" current in the 15th and 16th century in the Deccan. The author of the नृसिंहप्रसाद being a prominent member of the "दलपति" family appears to have been called "दलपतिराज," whom I have identified¹ with "Dalpat Rai" Mentioned in the *Burhan-i-Masir* as aspiring after the office of the Prime Minister of Ahmad Nizam Shah (A. D. 1490-1508). There is possibility of उमापति दलपति being identical with दलपतिराज if we presume that गोविंद the father of उमापति, and बल्लभ, the father of दलपतिराज, are identical persons. Even if this

1. Vide my paper in the *Proceedings of the Indian History Congress, Allahabad, 1988*, pp. 818-818.

possibility is not accepted it is possible to suggest that उमापति दलपति and दलपतिराज were important Hindu officers, who were great patrons of learning, in the employ of the Muslim kings,¹ who ruled at Ahmadnagar from A. D. 1460 to 1637. A Hindu grandee called साबाजी प्रतापराज composed an encyclopaedic work on Dharmaśāstra called the परशुरामप्रताप. He was patronized by Burhan Nizam Shah of Ahmadnagar (A. D. 1508-1554) as I have proved in a special paper (*Annals*, B. O. R. Institute, 1944, vol. XXIV, pp. 156-164).

Puṇyastambha or Puṇtāmbe, the native place of our author Keśavabhaṭṭa was a great centre of learning for centuries. अनन्तपण्डित,² son of त्र्यंबकपण्डित, composed his commentary व्यङ्ग्यार्थकौमुदी on रसमञ्जरी at Benares in A. D. 1636. He was also a resident of पुण्यस्तम्भ. राघव आप्पा खांडेकर who flourished between c. A. D. 1775 and 1820 and composed many Sanskrit works was also a native of पुण्यस्तम्भ (Vide my paper on this author in *Annals* B. O. R. Institute, 1943, Vol. XXIV pp. 27-44). महादेव पुणतांबेकर (c. A. D. 1700) the great logician continued the tradition of our author Keśavabhaṭṭa in the study of logic and composed some works on logic (Vide p. 486 of *History of Indian Logic* by Vidyabhushan). He also hailed from Puṇyastambha or Puṇtāmbe. The real history of the contribution of Mahārāṣṭra to Sanskrit learning is yet to be written. For this purpose we must fix up the chronology of every author belonging to different centres of learning in Mahārāṣṭra, whose works have come down to us and are represented by manuscripts in public libraries and in private collections, which remain still untapped.

1. Vide article on *Nizam Shahi kings of Ahmadnagar in Madhyayugina Caritrakota* by S. Chitrav, Poona, 1937, page 494.

2. Vide p. 378 of *History of Sanskrit Poetics* by P. V. Kane, Bombay, 1951.

16. Chronology of Dharmapradīpa And Bhojavyākaraṇa

Composed Under the Patronage of Rao

Bhojarāja of Kaccha — A. D. 1631-1645 *

Dr. P. V. Kane makes the following remarks about a King of the name Bhoja in his *History of Dharmaśāstra* Vol. I, (1930) :—

Page 279 — “ There is a work named *Dharmapradīpa* by Bhoja (Deccan College No. 26 of 1874-75). It is a work by another Bhoja later than 1400 A. D., as it quotes Vijñāneśvara and the *Madanapārijāta*. It was composed by an assembly of *Pandits* at the bidding of King Bhoja of Āśāpura, Son of Bhāramalla. The MS was copied in *Samvat* 1695 (i. e. 1638-39 A. D.) ”

Page 569 — “ धर्मप्रदीप¹ of भोज composed between 1400 and 1600 A. D. ”

Page 719 — “ भोजदेव son of भारमल्ल, King of कच्छ. Between 1400-1600 A. D., author of धर्मप्रदीप. ”

As Dr. Kane has not identified the kings *Bhāramalla* and his son *Bhoja* it is necessary for me to record the following evidence which throws some light on the chronology and history of these Kings :—

The *Bombay Gazetteer*, Vol. V (Bombay, 1880), pages 136-137 gives us the following information about these Kings of Cutch and their chronology :—

Rāo Khengār I of Cutch — A. D. 1548-1585.

Rāo Bhārmal I — A. D. 1585-1631.

During his reign the Government of Gujarat passed from Ahmadabad Kings to the Mughal Emperors. He was one of the greatest Zamindars of Gujarat. He died in A. D. 1631.

Rāo Bhojarāj — A. D. 1631-1645.

Bhārmal was succeeded by Bhojarāj, who ruling till 1645 A. D. was succeeded by his nephew Khengār II.

* Poona Orientalist, XVI, Nos. 1-4, pp.

1. Aufrecht makes the following entries about *Dharmapradīpa* and its author in his *Catalogus Catalogorum*, Part I, p. 269—

“ धर्मप्रदीप by Bhojadeva of Kacha. B A 18. B. 3. 94 (Bhojarāja).

धर्मप्रदीपे प्रायश्चित्ताध्याय. Bk. 382. ”

Page 419 — “ भोजदेव, son of Bhāramalla, King of Kacha : धर्मप्रदीप ”

I have no doubt that Bhojarāja, the reputed author of the work *Dharma-pradipa* (MS of A. D. 1638) is identical with Rao Bhojarāj of Cutch (A. D. 1631-1645). Unfortunately the *Bombay Gazetteer* gives no information about the biography of Bhojarāja or his literary interests. It appears, however, that he had some interest in literature and patronised some authors. Though the work *Dharmapradipa*¹ is stated to be the work of Bhojarāja it was composed by an assembly of pandits as stated by Dr. P. V. Kane.

The B. O. R. Institute MS No 26 of 1874-75 begins as follows:—

“ श्री गणेशाय नमः ॥ श्री आशापुरायै नमः ॥

या सृष्टिस्थितिसंहतिप्रणयिनी देवारिविध्वंसिनी
कामारिप्रियकारिणी मुनिजनप्यानैकगम्या सदा ।

इन्द्रोपेन्द्रविरिचिबन्धितपद्मद्वारविंदा भृशं
वन्दे तां जगदंबिकां भगवतीमाशापुरां पार्वतीम् ॥ १ ॥

ॐ नमः कमलालोलविलोचनविलासिने ।

शक्रादिविभवावासिकारिणे मुरवैरिणे ॥ २ ॥

आसीत्प्रत्यग्रचेताः स्मरहरभजने पालकः सज्जनानां

दीनानाथैकबन्धुः कविकुलकमलोल्लासदो वासरेशः ।

प्रौढोत्तापप्रतापप्रतिहतविततारातिगाढांधकारः

सत्कीर्तिस्तोमसोभोलसितकुवलयो भारमल्लः क्षितीशः ॥ ३ ॥

तस्यात्मजः श्रीयुतभोजराज महीमहेंद्रो महनीयकीर्तिः ।

आह्लादकः सुज्ञचकोरकाणां क्षीरांबुधेरिंदुरिवावतीर्णः ॥ ४ ॥

संग्रामे विजयप्रियः सरमसं दुर्योधनामर्दनो

धर्मे धीरमतिर्युधिष्ठिर इव प्रध्वस्तदुःशासनः ।

दैन्यध्वातनिवारणः कविकुलोल्लासी विवस्वानिव

प्रोद्यद्बैधविधानकृद्विजयते श्रीभोजराजः कृती ॥ ५ ॥

तस्याज्ञया भूपतिमौलिमालामणेः सदाचारविवेकलिप्तोः ।

नानादिगतागतपंडिताली करोति वर्णोचितधर्मदीपं

॥ ६ ॥ etc.”

The MS ends on fol. 56 a :—

“सूर्येन्द्रवह्निविधिविष्णुशिवादिरूप-
मात्मानमाह सकलोपनिषत्प्रसिद्धं ।

1. Vide p. 94 *Catalogue of MSS in private libraries in Gujarat, Cutch etc., Fasc III.* 1872. —MS No. 165 of धर्मप्रदीप of भोजराज in the Palace Library at Bhuj in Cutch (“भुजस्थ-
राजप्रासादे”) is recorded by Bühler but this MS bears no date.

विंदुत्रयेण निजरूपमुमागतेन
 साक्षापुरा भगवती परिपातु भोजं ॥ १ ॥
 विहितसुमतिवृत्तिः स्नेहसंपूर्णमूर्ति- ।
 जंगति विततकीर्तिः क्लृप्तधर्मार्थपूर्तिः ।
 इति सुजनहितार्थं भूपतिभोजराजो
 मुनिमतमवलोक्याचीकृतपद्मदीपं ॥ १ ॥

इति श्रीसकलसामंतमुकुटमणि राउ श्रीभारमल्लात्मज राउ श्रीभोजराज-
 विरचितो धर्मप्रदीपः संपूर्णः ॥ ॥ श्रीरस्तु ॥

श्रीमद्विक्रमतः छरांकरसभूवर्षेऽयने दक्षिणे ।
 मासे श्रावणकेवलक्षकदले भौमे दशम्यां त्रिथौ ॥
 मैत्रे भे युजि शुक्लके भुजपुरे धर्मप्रदीपं महा
 देवो भोजमहीपकृतसमलिखच्छ्रीमन्नुसंहोक्तिः ॥ १ ॥

भूयोभूयः शुभं भूयात् ॥ श्री ॥ स्वस्ति श्रीसंवत् १७२६ वर्षे शाके १५२१ प्र० रवौ
 रुत्तराऽयनं शिशिरकृतौ पौषस्य मासे कृष्णपक्षे त्रिथौ ८ मंगलवासरे श्रीभुजनगरमध्ये गोवर्द्धनेन
 लिखितमिदं पुस्तकं धर्मप्रदीपस्य श्री ॥ ”

The foregoing extracts from the beginning and end of the MS of *Dharmapradīpa* supply us the following information about its author:—

- (1) *Āśāpurā* was possibly the tutelary deity of *Bhojarāja*, the author of the *Dharmapradīpa*.
- (2) *Āśāpurā* was identical with the goddess *Pārvatī*, consort of God Śiva.
- (3) King *Bhāramalla* was the father of King *Bhoja*. He was deeply devoted to God Śiva and was a patron of poets.
- (4) *Bhojarāja* or King *Bhoja* was also a patron of poets like his father.
- (5) The work *Dharmapradīpa* was composed by an assembly of *Pandits* gathered from different quarters by the express order of King *Bhoja*.
- (6) The colophon states that *Dharmapradīpa* was composed by *Rao Bhojarāja* (“राउ श्री भोजराज ”) son of *Rao Bhāramalla* (“राउ श्री भारमल्ल ”).
- (7) The colophon states that first copy of the *Dharmapradīpa* was made in *Vikrama Samvat* 1695 (“शर, अंक, रस, भू ”) = A. D. 1639 at *Bhujapura* which is evidently the town of *Bhuj*, the capital of *Cutch*, where *Rao Bhojarāja* was ruling (A. D. 1631-1645). This was evidently a contemporary copy of the work *Dharmapradīpa*.

The work itself, composed by pandits by the order of Bhojarāja, can be assigned to the period of about 7/8 years—A. D. 1631 to 1639 if the dates of Rao Bhojarāja given by the *Bombay Gazetteer* are correct.

- (8) The B. O. R. Institute MS of the *Dharmapradīpa*, No. 26 of 1874-75, was copied in *Vikrama Samvat 1726* (A. D. 1670) or *Śaka 1591* at *Bhujanagar* (modern *Bhuj*) by a scribe of the name Govardhana.

From the foregoing data we can easily conclude that the work *Dharmapradīpa* was composed between A. D. 1631 and 1639 and was subsequently copied in the years A. D. 1639 and 1670 at *Bhujapura* or *Bhujanagara* (= modern *Bhuj*) the capital of *Cutch* in *Kathiawar*. Both the Kings of *Cutch* viz. *Bhāramalla* and his son *Bhojarāja* were patrons of learned men. Works and authors mentioned in the MS of *Dharmapradīpa* are as follows:—

छंदोगपरिशिष्ट, सारसंग्रह, कात्यायन, याज्ञवल्क्य, मनु, शङ्ख, स्मृत्यर्थसार, विज्ञानेश्वर (fol. 4), गोभिल, दक्ष, वसिष्ठ, यम, नारद, गर्ग, विष्णु, पारस्कर, सुमंतु, व्यास, जाबालि, योगियाज्ञ (वल्क्य), शातल्ह्य, भृगु, सत्यतपाः नृसिंहपुराण, कालिकापुराण, ब्रह्मांडपुराण, ब्रह्मपुराण, वैष्णवग्रंथसंग्रहकार, लिंगपुराण, “कल्पतरुवाचस्पतिगोविंददेवधारेश्वरकामधेनुभवदेवानिरुद्धश्रीदत्तहरदत्त हरिनाथ रुद्रधरहेमाद्रिमाधवापरार्कस्मृतिचंद्रिकाकारविज्ञानेश्वरमदनरत्न¹—कारानंतभट्टदिवोदासेत्यादि याज्ञिकहरिस्वामिधूर्तस्वामिकर्कदिवृत्तिकारादि” (fol. 12), नारद-पंचरात्र, हयशीर्ष पंचरात्र, महाकपिल पंचरात्र, गौतमतंत्र, विरंचिकल्प, सनत्कुमारकल्प, अगस्त्य-संहिता, शांडिल्यकल्प, कूर्मपुराण, पद्मपुराण, स्कंद, विष्णुरहस्य, ज्ञानमाला, पंचरात्र, वृद्धपाराशर, विष्णुपुराण, हारीत, वृद्धमनु, भविष्यपुराण, आदित्यपुराण, बृहस्पति, देवल, मार्कंडेय, शौनक, विष्णुधर्मोत्तर, स्कंदपुराण, मत्स्यपुराण, मरीचि, भारत, देवीपुराण, बौधायन, जमदग्नि, वाराहपुराण, षट्त्रिंशन्मत, प्रचेताः भविष्योत्तर, सौरपुराण, बृहन्नारदीय, etc.

Aufrecht makes the following entry in his *Catalogus Catalogorum*, part I, p. 418:—

“ भोजव्याकरण grammar, written in the reign of
Bhojadeva of Kach, by Vinayasāgara.
— B. 3. 16.
— Bikaner 268,
— Gu 4.
— W. 1636. ”

1. Vide p. 893 of P. V. Kane's *History of Dharmaśāstra*, Vol. I (1930). Dr. Kane places *Madanaratna* “about 1425-1450 A. D.”

MS "Gu 4" is identical with MS No. 82 of 1871-72 in the Govt. MSS Library at the B. O. R. Institute. This MS begins as follows:—

“ श्रीविघ्नहर्त्रे नमः ॥
 प्रणम्य लोकेशमनंतशक्तिं
 श्रीशारदाया वचनप्रसादात् ।
 श्रीभारमल्लायमजभोजतुष्ट्यै
 विरच्यते व्याकरणं नवीनं ॥ १ ॥ ”

The MS ends:—

“ सकलसमीहिततरणं हरणं दुःखस्य कोविदामरणं ।
 श्रीभोजव्याकरणं पठन्तु तस्मात्प्रयत्नेन ॥ ३० ॥
 श्रीधर्ममूर्तिपदमानसराजहंसः
 कल्याणसागरगुरुर्जयतादरायां ॥
 शिष्यः समग्र ... चित्तविनोदकारी
 यस्यास्ति सत्विनयसागरनामधेयः ॥ ३१ ॥
 श्रीभारमल्लतनयो भुवि भोजराजो
 राज्यं प्रशास्ति रिपुवर्जितमिद्वंद्व्यः ॥
 तस्याज्ञया विनयसागरपाठकेन
 सस्यप्रबंध रचिता सुतृतीयवृत्तिः ॥ ३२ ॥

इति श्रीविनयसागरोपाध्यायविरचिते श्रीभोजव्याकरणे तृतीयवृत्तिः समाप्ता ॥ ३ ॥ संवत्
 १९२८ ना अषाढ वदि ७ सप्तमि तिथौ रविवासरे समाप्तोयमि ।

This MS is a copy made for Bühler in Samvat 1928 (= 1872 A. D. from some old MS in Gujarat.

It is clear from the extracts given above that the *Bhojavvyākaraṇa* is a work on grammar composed by Vinayasāgara, pupil of Kalyāṇasāgara, by the order of king Bhojarāja son of Bhāramalla.

I have no doubt that the Bhojarāja son of Bhāramalla mentioned by Vinayasāgara as his patron king is identical with Bhojarāja the reputed author of the *Dharmapradīpa* composed between A. D. 1631 and 1638 as I have shown above.

The *Bhojavvyākaraṇa*¹ was composed while Bhojarāja was ruling as

1. Vide p. 115 of *Systems of Sanskrit Grammar* by S. K. Belvalkar, Poona 1915.

Dr. Belvalkar observes—

“ *Bhojavvyākaraṇa* by *Vinayasundara*—written for the benefit of a King Bhoja, son of Bhāramalla. This work like the above, is metrical in form, following the usual topical arrangement.”

Vinayasāgara is the author of this work and not *Vinayasundara* as stated by Dr. Belvalkar.

stated by Vinayasāgara. As this king ruled between A. D. 1631 and 1645 we may fix up the date of the *Bhojavyākaraṇa* between A. D. 1631 and 1645.

Prof. H. D. Velankar records the following MSS of the *Bhojavyākaraṇa* in his *Jinaratnakos'a* (B. O. R. Institute, Poona, 1944):—

Page 299—“भोजव्याकरण (Gram 2000) by विनयसागर of Añcala Gaccha.

BO. p. 43; Buh. II, No. 82; CC I. p. 418. JB. 161; JG p. 298; Limdi No 1187.”

On p. 247 of the *Jinaratnakos'a* Velankar records a work called “पाशेनाथ सहस्रनाम” by *Kalyāṇasāgarasūri* of the *Añcala Gaccha*. Most probably this *Kalyāṇasāgara* is identical with *Kalyāṇasāgara*, the guru of Vinayasāgara who composed the *Bhojavyākaraṇa* between A. D. 1631 and 1645.

The data recorded in this paper will, I hope, be found useful in fixing the chronology of any other works of *Bhojarāja*, *Vinayasāgara* and *Kalyāṇasāgara*, if they come to light hereafter. At any rate I have fixed up within narrow limits the dates of the *Dharmapradīpa* and the *Bhojavyākaraṇa*, which were left undecided by other scholars.

The *Praśastisamgraha* (ed. by A. M. Shah, Ahmedabad), Part II contains the following dated *praśastis* in which *Kalyāṇasāgara* is mentioned:—

Page 187 — MS of *Samvat* 1678 (= A. D. 1622)—it was presented to कल्याणसागरसूरीश्वर (mentioned as “अंचलगच्छाधिराज”) by सांगाक of भुजनगर (modern *Bhuja*).

Page 188 — MS of *Samvat* 1678 (= A. D. 1622)—copied by ज्ञानसागर when कल्याणसागरसूरीश्वर was ruling at अंचलगच्छ.

Page 195 — MS of *Samvat* 1684 (= A. D. 1628)—it was presented by अंचलगच्छाधिराजकल्याणसागरसूरि to रत्नसिंह for study.

Page 209 — MS copied at भुजनगर (Bhuj) in *Samvat* 1698 (= A. D. 1642) when कल्याणसागरसूरि was ruling at अंचलगच्छ.

It will be seen from the above dated *praśastis* that *Kalyāṇasāgara*, the guru of Vinayasāgara, the author of *Bhojavyākaraṇa*, was living between A. D. 1622 and 1661.

Part II of the *Praśastisamgraha* contains the following *praśastis* mentioning विनयसागर:—

Page 186 — A MS was copied in *Samvat* 1676 (= A. D. 1620) by हेमसागर, pupil of विनयसागर.

Page 195 — A MS was copied in *Samvat 1683* (= A. D. 1627) and presented to विनयसागरगणि.

Page 193 — A Ms was copied in *Samvat 1667* (= A. D. 1611) by विनयसागरमुनि at दिल्ली नगर, when जहांगिर पातिसाह was ruling.

Vinayasāgara mentioned in the above *praśastis* dated A. D. 1611, 1620 and 1627 was contemporary of *Kalyāṇasāgara*, who was living between A. D. 1622 and 1661. It is possible to suggest that this *Vinayasāgara* is identical with *Vinayasāgara*, the pupil of *Kalyāṇasāgara*, who composed the *Bhojavyākaraṇa* between A. D. 1631 and 1645. More definite evidence is, however, required to prove the identity of *Vinayasāgara* of the *praśastis* with his namesake, the author of the *Bhojavyākaraṇa*.

17. Authorship and Antiquity of a Stanza with Paleographic Imagery in the Text Of the Mahimnastotra *

Having published a paper on the *History of Ink-manufacture in India* I developed some interest in the literary references about writing materials frequently found in Sanskrit sources. While reading the popular hymn to God Śiva called the *Mahimnastotra*, which is recited by some devout people every day, I was much charmed by the following stanza which contains in the form of sublime imagery references to writing materials viz. (1) *ink*, (2) *pen* and (3) *palm-leaf* or *birch-bark* and (4) *ink-pot* :—

“ असितगिरिसमं स्यात्कज्जलं सिन्धुपात्रे
सुरतरुवरशाखा लेखनी पत्रमुर्वी ।
लिखति यदि गृहीत्वा शारदा सर्वकालम्
तदपि तव गुणानां ईश पारं न याति ॥ ”

(O God Śiva! even though the Goddess of Learning (Śārādā) continues recording perpetually your good qualities on the *leaf* in the form of the earth with *pen* in the form of the branch of the heavenly tree and *ink* made of a mountain of black soot dissolved in the *ink-pot* in the form of the river Indus, she will not be able to exhaust all your qualities.)

In view of the sublime imagery of paleographic interest contained in the above stanza I began to investigate the antiquity and authorship of this stanza. In the first instance I wanted to satisfy myself that this stanza is a genuine part of the *Mahimnastotra* itself. While my investigation was going on I happened to read the edition of *Aparokṣānubhava* (with Jayarāmasvāmi Vadgaonkar's metrical commentary in Marathi) by V. L. Bhawe, Thana, 1905. This edition contains the Sanskrit text (in verse) of the *Aparokṣānubhava* (also called *Aparokṣānubhūti*), the authorship of which is ascribed to Śaṅkarācārya (8th century A. D.). The Marathi commentary was composed by Jayarāmasvāmi, who flourished between A. D. 1599 and 1672 (vide p. 396 of *Madhyayugīna Caritrakośa* by S. Chitrav Shastri, Poona, 1937).

Jayarāmasvāmi (= JS) has divided his Marathi commentary in 12 *Prakaraṇas*. The 11th *Prakaraṇa* ends as follows :—

* *Bhāratiya Vidyā*, Vol. XII (1951), pp. 139-143.

Page 82 — “परिपक्वं मनो येषां..... ।

गुरुदैवतभक्तानां..... जवात् ॥ ५६ ॥”

Commentary:..... प्रकरण स्वयमेव अकरावे ॥

Page 84 — *Prakaraṇa* 12th begins:—

“असितगिरिसमं स्यात्कज्जलं सिन्धुपात्रे

सुरतरुवरशाखा लेखनी पत्रमुर्वी ।

लिखति यदि गृहीत्वा शारदा सर्वकालम्

तदपि तव गुणानामीश पारं न याति ॥ ५७ ॥”

Commentary: — “मेरु मंदार पर्वत सकल ।

तितुके मसी केलें काजळ ।

सिंधू एवढें पात्र प्रबळ ।

भरिलें केवळ उचंबळत ॥ ६ ॥

कल्पवृक्षाचिया श्रेष्ठशाखा ।

आणि पृथ्वीचिया सकळवृक्षां ।

करूनिया लेखणिया सुरेखा ।

पत्र देखा पृथ्वी सकळ ॥ ७ ॥

इतुके घेऊनिया लेखन ।

सर्वकाल सरस्वती आपण ।

करितां सर्वथा तुझे गुण ।

स्वामी पूर्ण न गणवती ॥ ८ ॥”

This occurrence of the stanza “असितगिरिसमं” from the popular text of the *Mahimnastotra* in the text of the *Aparokṣānubhava* came to me as a surprise but the commentary of this stanza by JS (A.D. 1599-1672) pleased me as it proved the following points connected with my inquiry:—

- (1) JS (A.D. 1599-1672) had before him a MS of *Aparokṣānubhava* with the stanza “असितगिरिसमं” as part of the text.
- (2) This stanza was in existence about A.D. 1600 irrespective of the question of its authorship.

With regard to the authorship of the stanza we have now to answer the following questions:—

- (1) Does this stanza form a genuine part of the *Mahimnastotra*? or
- (2) Does it form part of the *Aparokṣānubhava* of Śaṅkarācārya? These questions can be answered by examining all known MSS and printed editions of the *Mahimnastotra* and the *Aparokṣānubhūti* (*bhava*). To begin with I shall record below the results of my examination of the material available to me:—

(I) *Mahimnastotra*—The Govt. MSS Library at the B. O. R. Institute possesses the following MSS of the *Stotra*:—

(1) Text with commentary by Kṛṣṇa-nṛpa—No. 742 of 1836-92—The stanza “असितगिरिसमं” is given on folio 14^b as No. 32. Stanza No. 33 — “सुरभुजगनेन्द्रः” is the last stanza of the text. The commentary explains only stanzas No. 31 and 33. There is no Commentary for Stanza No. 32.

(2) Text with commentary — No. 645 of 1883-84 — On folio 14 the stanza “असितगिरिसमं” is found as No. 32 with the following commentary:—

“हे ईश हे स्वामिन् असितगिरिसमं अंजनगिरितुल्यं । कज्जलं स्यात् । क सिंधुपात्रे यदि सुरतरुवरशाखा लेखनी स्यात् । यदि शारदा सरस्वती उर्वी पत्रं गृहीत्वा सर्वकालं लिखति तदपि तव गुणानां पारं न याति ॥ ३२ ॥”

(3) Text with commentary—No. 539 of 1891-95—On folio 17 the stanza “असितगिरिसमं” appears as the last stanza (No. 32) of the text with the following commentary:—

“हे ईश असितगिरिसमं अंजनगिरितुल्यं कज्जलं स्यात् क सिंधुपात्रे यदि सुरतरुवरशाखा लेखनी स्यात् ॥ यः शारदा सरस्वती उर्वी पत्रं गृहीत्वा सार्वकालं लिखति ॥ तदपि तव गुणानां पारं न याति ॥ ३२ ॥”

This commentary is practically a copy of that in MS No. 645 of 1883-84 recorded above.

(4) Madhusūdana Sarasvatī has commented on the *Mahimnastotra*. I have examined the following MSS of his commentary:—
No. 175 of 1884-87—dated Śaka 1747 (= A.D. 1825)—Copied at सप्तर्षिपुर (= Satara?). The stanza “असितगिरिसमं” is not found in this MS. There is also no commentary on it by Madhusūdana Sarasvatī.

No. 75 of A 1879-80 —Text with commentary. Neither the stanza “असितगिरिसमं” nor its commentary is found in the MS.

No. 33 of 1883-84 —Text with commentary of Madhusūdana Sarasvatī. The last three stanzas of the text are the following:—

(१) “कुसुमदशननामा.....महिम्नः ॥ ३२ ॥

अयं श्लोकः स्तवांतर्गतोऽपि सुगमस्वान्न व्याख्यातः ॥”

(२) “सुरगुरुमभिपूज्य.....पुष्पदंतप्रणीतं ॥ ३३ ॥”

(३) “असितगिरिसमं.....ईश पारं न याति ॥ ३४ ॥”

(४) “श्रीपुष्पदंतमुखपंकज.....भूतपतिर्महेशः ॥ ३५ ॥”

एते त्रयः श्लोकाः न सांप्रदायिकत्वेन श्लोकांतर्गताः

तथा सुगमाश्चेति उपेक्षिताः इति शुभं”

It will be seen from the above extract that the verse “असितगिरिसमं” is found in this MS among verses which are not accompanied with the comment of Madhusūdana Sarasvatī. The attempt of the copyist to explain away the non-inclusion of these four verses in the body of the text of the Stotra accompanied with the commentary by his own endorsements viz. (1) “अयंश्लोकः etc.” and (2) “एते त्रयः श्लोकाः etc.” is futile and confirms our suspicion about their genuineness.

No. 159 of 1881-82—Text with commentary of Madhusūdana Sarasvatī. The last stanza of the text is—“कुसुम दंत (दशन ?) नामामहिन्म” followed by the endorsement “अयं श्लोकः स्तोत्रांतर्गतः सुगमश्चेति सर्वं भद्रं” but without commentary. The stanza “असितगिरिसमं” is absent in this MS so also any commentary on it is not traceable.

No. 206 of 1902-07—Text with commentary of Madhusūdana Sarasvatī. The MS is dated Śaka 1786 (= A.D. 1814)—The last stanza of the text is the same as in MS No. 159 of A 1881-82. The endorsement following the stanza is also the same as in MS No. 159 of A 1881-82. The stanza “असितगिरिसमं” and its commentary are absent in the MS.

The absence of Madhusūdana Sarasvatī's commentary on the stanza “असितगिरिसमं” in the above four MSS leads me to believe that the text of the *Mahimnastotra* known to him as genuine did not contain this stanza. (II) *Aparokṣānubhava* ascribed to Śaṅkarācārya.

With a view to seeing if the stanza “असितगिरिसमं” of the *Mahimnastotra* forms parts the *Aparokṣānubhava* (or *°bhūti*) I have to record below the result of my examination of the following MSS of this work in the Government MSS Library at the B. O. R. Institute:—

- (1) MS No. 246 of 1892-95—Text with the Comm. of Vidyāranya (c. A.D. 1350)—Contains 147 verses of the text.
- (2) MS No. 111 of 1902-07—Text with Comm. of Vidyāranya—144 stanzas only of the text plus 3 extra stanzas.
- (3) MS No. 368 of A 1881-82—Commentary called विज्ञानविनोदिनी by Bālagopāla on 144 stanzas of the text.
- (4) MS No. 678 of 1887-91—Text only—143 stanzas.

- (5) MS No. 130 of 1883-84—Text only—143 stanzas.
- (6) MS No. 112 of 1902-07—Text only—145 stanzas—MS dated Śaka 1643 (= A.D. 1721)
- (7) MS No. 3 of 1919-24—Text with verse for verse comm. in Marāṭhī by Vāmana—144 stanzas.
- (8) MS No. 744 of 1891-95—Text with comm. called 'बोधदीपिका' which refers to the work "हठप्रदीप" (folio 27)—142 stanzas.
- (9) MS No. 656 of 1882-83—Text with Vāmana's Marāṭhī comm. (same as No. 7 above)—144 stanzas.
- (10) MS No. 640 of 1887-91—Text only—MS dated Samvat 1837 (= A.D. 1781)—144 stanzas.
- (11) MS No. 589 of 1884-87—Text only—MS dated Samvat 1866 (= A.D. 1810)—144 stanzas.
- (12) MS No. 626 of Viś I—Text with the comm. (विवरण) of "नित्यानन्दचरणानुचर"—144 stanzas—MS dated Śaka 1685 (= A. D. 1763)—The commentator refers to god Viṭhobā of Pandharpur (पंढरीपूर) on the last folio 148.

None of the above MSS of the text of the *Aparokṣānubhūti* and the commentaries on it by Vidyāraṇya (c. A. D. 1350) and others contain either the text or commentary of the stanza of the *Mahimnastotra* viz. "असितगिरिसमं" etc. I am, therefore, inclined to believe that this stanza did not form part of the *Aparokṣānubhūti*, though Jayarāmasvāmī (A. D. 1599-1672) had before him a MS of the *Aparokṣānubhūti* with this stanza incorporated into it as he comments in Marāṭhī verse on this stanza considering it as genuine part of the text.¹

In the light of evidence recorded so far about the textual history of the stanza in the popular *Śivamahimnastotra* viz. "असितगिरिसमं..... पारं न याति" the following inferences can be tentatively drawn:—

- (1) This stanza is possibly an interpolation in the text of the *Śivamahimnastotra*.
- (2) This stanza is also an interpolation in the text of the *Aparokṣānubhūti* available to Jayarāmasvāmī (A. D. 1599-1672) for his Marāṭhī commentary in *Oṽi* metre.

1. I have not examined all the printed editions of the *Aparokṣānubhūti*. The following editions examined by me do not contain the Stanza "असितगिरिसमं" etc. or its commentary:—

- (i) Śaṅkarācārya's Miscellaneous Works, Vol. II, Mysore, 1898—pp. 1-57—Text with Vidyāraṇya's Commentary,
- (ii) Pothi Edition, Bombay, 1883—Text with comm. of Vidyāraṇya (Printed in Jagadīśvara Litho Press),

- (3) The authorship and the exact date of the composition of this stanza is so far unknown but it was in existence between A. D. 1599 and 1672, as Jayarāmasvāmī comments on it.
- (4) Perhaps the stanza formed part of some other Stotra or was a stray *Subhāṣita* available for indiscriminate insertion in any text according to the caprice of a copyist or a devotee, who was charmed by the beauty of imagery contained in the stanza.
- (5) This stanza has a clear antiquity of more than 350 years.

I await more documentary evidence for or against the inferences tentatively drawn by me on the basis of the data recorded in this paper.

18. Studies in the History Of Dietetics — References to “Avarāṇna” in the Dharmasūtras Of Baudhāyana and Āpastamba And The Grhyasūtra Of Āpastamba — (BETWEEN B. C. 500 AND A. D. 500) *

In my paper on “Varāṇna” and its history from the 7th century A.D. up to 1800 A.D. I tried to establish the following equation:—

$$\begin{aligned}
 &\left. \begin{array}{l} \text{वराह mentioned by} \\ \text{the Jain author of} \\ \text{वराहचरित} \\ \text{(7th Cent. A.D.)} \end{array} \right\} ? = \left\{ \begin{array}{l} \text{अवराह mentioned in अष्टांगसंग्रह} \\ \text{(c.A.D. 625)} \\ \text{and in अष्टांगहृदय} \\ \text{(8th or 9th Century A.D.)} \end{array} \right. \\
 &= \text{वराह mentioned by the Marathi writers, Ekanātha} \\
 &\quad \text{(A.D. 1533-1599), by Mukteśvara (c.A.D. 1599 } \\
 &\quad \text{-1649), by Rāmadāsa (A.D. 1608-1682).} \\
 &= \text{वरण mentioned in लीलाचरित्र (Marathi) of c.A.D.} \\
 &\quad \text{1250, in स्मृतिस्थल (Marathi) of c.A.D. 1450, in} \\
 &\quad \text{Moropant's works (A.D. 1729-1794).}
 \end{aligned}$$

I further pointed out that the term “अवरान्न” of the *Aṣṭāṅgasamgraha* (c.A.D. 625) has been explained by Indu in his commentary (between c.A.D. 700 and 900) as “विदल-सस्य-अन्नम्” i.e. food prepared from split grain or pulse. Subsequent commentators like Aruṇadatta (A.D. 1220) and Hemādri (A. D. 1260) support Indu's explanation and clarify it by giving examples. According to Aruṇadatta the अवराह्न was made of माष and other grains evidently in the form of pulse or “विदल”¹ which Dallaṇa (c. A. D. 1100) explains as “क्षमीधान्य-अवयवः.”

Since the publication of my paper I was in search of the usages of the term “अवराह्न” in sources earlier than A.D. 600 to enable me to learn the antiquity of this term in Indian dietetic terminology current before A.D. 600. Fortunately I have been able to trace the following usages of “अवराह्न” much earlier than I expected in non-medical² works:—

* *Poona Orientalist*, Vol. XII (1948) pp. 1-9.

1. *Carakasamhitā* (N. S. Press, 1941, pp. 456-457—चिकित्सास्थान VII, 137) mentions the term विदल (“एषः कषायः साध्यो दत्वा द्विपलं मसूरविदलानाम्”) which is explained by Cakrapāṇidatta (C. 1060 A.D.) as follows:—

“मसूरविदलानामिति निस्तुषमसूराणां, न तु मसूरविदला अत्र श्यामाः उक्तं हि अतुर्कणं पुंलिङ्गेन—“मसूरविदलोत्पलम्” इति.”

2. I record below some references to the terms “विदल” and “वैदल” in view of Indu's equation of अवराह्न with “विदल-सस्य-अन्नम्.”

(Continued on the next page)

(1) Haradatta in his commentary on the *Āśvalāyanagṛhyasūtra* (Trivandrum, 1923) Chap. I, *Khaṇḍa* 7, *Sūtra* 1 (p. 33) —

“पाणिग्रहणादि गृह्यं परिचरेत् स्वयं पत्न्यपि वा पुत्रः कुमार्यन्तेवासी वा ॥ १ ॥”

mentions “अवराज” along with क्षार, लवण, as will be seen from the following extract :

“यस्मिन्कर्मणि पाणिगृह्यते तत्पाणिग्रहणं विवाहः तत आरभ्य गृह्यमग्निं परिचरेत् । परिचरणं शुश्रूषा, समिन्धनादिः । होमश्च पत्नीकुमारीभ्यतिरिक्तानाम् । तयोस्तु संमार्जनमुपलेपनं हविरूपकरूपनं समिन्धनमित्यादि । पुत्रस्याप्युपनीतस्य ग्रहणम् । तथा आपस्तम्बः—

‘क्षियानुपेतेन क्षारलवणावराज¹संसृष्टस्य च होमं परिचक्षते’ इति अन्ये तु होममपि सर्वेषामिच्छन्ति ।’

(Continued from the preceding page)

(i) *Sutruta Samhitā*, N. S. Press, 1938 (उत्तरतन्त्र, Chap. 54 verse 4) refers to “माष-पिष्टान्न-विदल.” Dallana explains पिष्टान्न = तण्डुलपिष्टादि and विदल = मकुष्टादि — Dallana in his comments on para 5 of Chap. 20 of सूत्रस्थान (p. 95) mentions “वैदलसूप्य” (मुद्रादयः वैदलसूप्येषु).

Sutruta refers to “वैदलः” in *Sūtrasthāna*, Ch. 46, 27—

“मुद्रवनमुद्रकलायमकुष्टमसूरमङ्गल्यचणकसतीनत्रिपुटकहरेणवाढकीप्रभृतयो वैदलाः ॥ २७ ॥”

Dallana explains :—

“एषां ‘वैदला’ इति संज्ञा न पुनः अन्वयार्थेन वैदलसंज्ञा, एवं हि विदलानां इति वैदला इति माषकुलत्वाय अपि वैदलत्वं स्यात्; तेन

“बल्लूरं मूलकं शुष्कशकानि वैदलम् ।

वर्जयेच्चालुकं गुल्मी मधुराणि फलानि च ॥”

इत्यादिषु वैदलत्वेन मुद्रादिषु निषेधः, तेन गुल्मेषु

माषकुलत्वादयः न निषिध्यन्ते, न हि ते वैदलाः ॥ २७ ॥”

(ii) K. M. Vaidya in his अष्टांगहृदयकोष (Trichur, 1936, p. 32) explains “अवराज” of अष्टांगहृदय (सूत्र ८) as “विदलान्नम्” which he specifies by the following verses :—

“यवगोधूमचणका माषो मुद्राढकौ तथा ।

मकुष्टकः कुलत्थश्च मसूरस्त्रिपुटस्तथा ।

निष्पावकः कलायश्च विदलान्नं प्रकीर्तितम् ॥”

He further quotes *Bhāvamitra* (C. A. D. 1550) :—

“शमिजाः शिबिजाः शिबीभवाः सूप्याश्च वैदलाः”

and (on p. 286) he equates “दलम्” of अष्टांगहृदय (सूत्र २५) with दाली (Marathi डाळ) and quotes नृसिंह :—

“स्फोटस्तु चणकादीनां दाली तु परिकीर्तिता”

The पाकविधि for दाली is given by भावमिश्र in the verses—

“दाली तु सलिले सिद्धा लवणार्द्रकहिङ्गुभिः । संयुक्ता सूपनाम्नी स्यात् etc”

1. Vide D. R. Patil's remarks on Food-grains in his *Cultural History from Vāyupurāṇa* (Poona, 1946, p. 211). I note some points from these remarks in the following table :—

(Continued on the next page)

The quotation "स्त्रियानुपेतेन ... परिचक्षते" has been traced by me in the *Āpastaṁbasmṛiti-sūtra* (Paṭala III, Khaṇḍa 8, Sūtra 3) edited by Cinnaśwami Śāstri, Kashi Sanskrit Series, Benares, 1928, p. 114, where it occurs as follows with its explanation by the commentators Haradatta and Sudarśanācārya:—

"स्त्रियानुपेतेन क्षारलवणावराजसंसृष्टस्य च होमं परिचक्षते ॥ ३ ॥"

Haradatta explains:—

"पाक्यज्ञाधिकारे सर्वत्रायं प्रतिषेधः श्राद्धादिषु अपि अवराजानि कोशीधान्यानि माषादीनि कृष्णधान्यानि चणककोद्रवादीनि परिचक्षते वर्जयन्ति शिष्टाः."

Āpastamba prohibits the use of क्षार, लवण and अवराज in a *homa* to be performed by a house-holder. According to Haradatta (A.D. 1100 according to *Madhyayugina Caritrakośa*, Poona, 1937, p. 820) the term "अवराज" means "कोशी धान्य" (seeds produced in pod or legume) like माष etc. and "कृष्ण धान्य" (black or inferior grain) like चणक, कोद्रव etc. I believe this explanation of "अवराज" by Haradatta is in agreement with the explanation of Indu who calls it "विदल-सस्य-अन्न" i.e. food prepared from split grain or pulse. As a matter of fact we prepare in our cookery वराज or वरण¹ of the pulses of माष, चणक etc. Sudarśanācārya² explains the Sūtra of Āpastamba referred to above as follows:—

(Continued from the preceding page)

Rgveda — यव and धान्य mentioned — Few references to food grains—

Food-preparations:—

ओदन, क्षीरोदन, मुद्गोदन, मांसोदन, अपूप, पक्ति and कर्मम.

Brāhmaṇas — ब्रीहि, प्रियङ्गु, तिल, गोधूम, माष mentioned — Oil from तिल.

Jātakas — Field crops mentioned are:— साली, ब्रीहि, तण्डुल, यव, कङ्गु, कलाये, मुग्गा,

मास, तिल, एरण्ड, मरीच, जीरक, सिद्धयक्क, लोन, अम्बिल, अदसुगिवेर—

Sugar-cane and its juice — Salt-makers mentioned.

Arthashastra — Elaborate account.

1. Prof. K. P. Kulkarni in his *Vyūtpattikoka* (1947, p. 642) makes the following entry about वरण:—

"वरण — न. शिजविलेस्या डालीचा पदार्थ. A dish of pulse.

सं. वर + अन्न. मूल वरण शब्दाचें संस्कृतीकरण नंतर झालें असावें."

Prof. Kulkarni's statement that the original word वरण may have been later Sanskritised is not borne out by the history of this word and its usages in different forms like अवराज, वराज and वरण as recorded in this paper and the previous one on this subject. From अवराज the word वराज was derived and from वराज, the Marathi वरण.

2. The date of Sudarśanācārya has not been exactly determined. According to my evidence he is later than A.D. 1800 and earlier than A.D. 1600. He is later than Haradatta, whom he quotes and refutes, and earlier than Kamalākaraḥṭṭa, the author of *Nirṇayasindhu*, (A.D.

(Continued on the next page)

“यवक्षाराम्यां लवणेन च अवराज्जेन च कोशधान्यापरनाम्ना माषादिना तिलव्यतिरिक्तेन संसृष्टस्यापि भवति द्विविधो होमे प्रसक्तिः तदुभयनिषेधार्थमाह — “स्त्रियानुपेतेन..... परिचक्षते” ॥ ३ ॥

स्त्रिया अनुपेतेन अनुपनीतेन च होमं होममात्रं श्रौतं स्मार्तं च शिष्टाः परिचक्षते वर्जयन्ति यस्मात् तस्मादेव ताम्यां न होतव्यमिति शेषः । ”

Sudarśanācārya practically repeats the explanation of “अवराज्ज” given by Haradatta, whom he quotes and criticizes at times in his commentary as observed by the Editor in his Introduction, p. 7. The term “कोशधान्य” of *Sudarśanācārya* appears to be identical with “कोशीधान्य” of Haradatta. It is clear from the explanations of these commentators, who are later than about A. D. 1100 that the term “अवराज्ज” means pulse-grains used in cookery.

In continuing his comment on *Sūtra* 3 referred to above *Sudarśanācārya* refers to a passage in *आपस्तम्ब-धर्मसूत्र* which refers to “अवराज्ज” as follows :—

“यत्तु धर्मशास्त्रे ‘न क्षारलवणहोमो विद्यते । तथावराज्जसंसृष्टस्य च’ (*आपस्तम्ब-धर्मसूत्र* २-१५-१२, १३) इति etc.”

The *Sūtras* of *Āpastamba* quoted by *Sudarśanācārya* in his comment are identical with the following *Sūtras* in Bühler's Edition of *Āpastamba-Dharmasūtra* (B. S. Series, Poona, 1932) :—

II, 6, 15, — *Sūtras* 14 and 15 —

“न क्षारलवणहोमी विद्यते ॥ १४ ॥

तथावराज्जसंसृष्टस्य च ॥ १५ ॥”

On p. 179 we get the following extracts from Haradatta's commentary regarding the meanings of “क्षार” and “अवराज्ज” :—

“१४. यद्यद् भक्ष्यमाणं पश्यतो लालोत्पद्यते तत् क्षारम् ॥

१५. अवराज्जं कुलत्थादि तत्संसृष्टान्नस्य होमो न विद्यते ॥ ”

This explanation of Haradatta about “अवराज्ज” agrees with his explanation of this term occurring in *आपस्तम्ब-गृह्यसूत्र* as we have seen above.

It will thus be seen that through the favour of Haradatta I have been able to trace the term “अवराज्ज” in the (1) *आपस्तम्ब-गृह्यसूत्र* and (2) *आपस्तम्ब-धर्मसूत्र* as well. These usages of the term “अवराज्ज” are further corroborated by the *बोधायनधर्मसूत्र* (Mysore, 1907) *Praśna* IV, Chap. 7, *Sūtra* 7 as follows :—

(Continued from the preceding page)

1612), who mentions *Sudarśanācārya* — *Sudarśanācārya* mentions स्मृत्यर्थसार (possibly of श्रीधर — C. A. D. 1150-1250) and धूर्तस्वामिन् and कर्पटस्वामिन्.

(*Prāyaścittas*) -- "अभक्ष्याभोज्यापेयानाद्यप्राशनेषु तथाऽपण्यविक्रयेषु मधुमांसघृत-
तैलक्षारलवणावरान्नवर्जेषु यच्चान्यदप्येवं युक्तं द्वादशाहं द्वादश द्वादश प्राणायामान् धारयेत् ॥ ७ ॥"
Govindasvāmin in his commentary on the above *Sūtra* of Bodhāyana
does not explain the term "अवराज्." He merely states "अपण्यानि अन्नादीनि
मधुमांसादिवर्जितानि ।"

The foregoing reference to "अवराज्" in the *Bodhāyana-Dharma-Sūtra*
is very important for my present inquiry as Prof. Kane¹ has fixed up the
date of this work between B. C. 500 and 200. If this date is correct, the
history of "अवराज्", which I have identified with Sanskrit "वराज्" and
Marathi "वरण" can be easily taken back to c.B.C. 500 i.e. about 1000
years earlier than Vāgbhaṭa I, who mentions it in his *Aṣṭāṅga-Saṃgraha*
(C.A.D. 625). Bühler in his Introduction to the *Āpastamba-Dharmasūtra*
(p. xi) refers to the "close agreement of the *Hiranyakeśa-Dharmasūtra*
with that of the *Āpastambīyas*." He further states that the foundation of
the *Hiranyakeśa* school is earlier than Fleet's Pallava Inscription No. XV
(*Indian Antiquary*, V, p. 153) which belongs to the "end of the 5th century
A. D." and which mentions a donee "हैरण्यकेश षष्ठिकुमार". He, therefore,
asserts positively "that the readings of आपस्तम्बधर्मसूत्र, found in the हैरण्य-
केश version are at least fourteen hundred years old. Probably however, the
Hiranyakeśa school "dates from much earlier times."

The *Suśrutasaṃhitā* (N. S. Press, Bombay, 1938, p. 250) mentions
"अवराज्" in *Sūtrasthāna*, Chap. 46, Verse 491, which reads as follows :—

"न चैकरससेवायां प्रसज्येत कदाचन ।

शाकावरान्नभूयिष्ठमम्लं च न समाचरेत् ॥ ४९१ ॥"

Dallāṇa (C.A.D. 1100) explains :—

"अवरान्नं वैदलान्नम्"

This is the earliest reference² to "अवराज्" I have found in medical
works. I give below a chronological table for the references to अवराज्, वराज्
and वरण so far discovered by me and recorded in my present and
previous paper on the subject :—

1. Vide *History of Dharmatāstra*, Vol. I (B. O. R. Institute, Poona, 1980).

2. The reference to "अवराज्" in the *Aṣṭāṅga-Saṃgraha* is an echo of *Suśrutasaṃhitā*
reference. The *Aṣṭāṅga-Saṃgraha* refers to "अवराज्" as follows in Chap. 10 of *Sūtrasthāna* :—

"शाकावरान्न कट्वम्लकषायलवणोत्कटम् ।

त्यजेदेकरसासात्म्यं गुरु शुष्कं च भोजनम् ॥"

Compare "शाकावरान्नभूयिष्ठमत्युष्णं लवणं त्यजेत्" in अष्टांगहृदय (N. S. Press, 1939,
p. 157).

CHRONOLOGY

REFERENCE

B. C. 500-200	Reference to "अवराक्ष", क्षार and लवण in the <i>Bodhāyana-Dharmasūtra</i> . Reference to "अवराक्ष", क्षार and लवण in the <i>Āpastamba Dharmasūtra</i> . Reference to "अवराक्ष", क्षार and लवण in the <i>Āpastamba-Grhyasūtra</i> .
Before A. D. 500	Reference to "अवराक्ष" in <i>Suśrutasaṃhitā</i> .
C. A. D. 625	"अवराक्ष" mentioned in the <i>Aṣṭāṅga-Saṃgraha</i> .
C. A. D. 700-900	"अवराक्ष" mentioned in the <i>Aṣṭāṅga-Hṛdaya</i> .
A. D. 600-700	"वराक्ष" mentioned in the <i>Varāṅga-Carita</i> .
A. D. 700-900	"अवराक्ष" explained by Indu as "विदल-सस्य-अन्न".
C. A. D. 1220	"अवरान्न" explained by Arunadatta as "माषादि".
C. A. D. 1260	"अवरान्न" explained by Hemādri as "सूप".
C. A. D. 1250	"वरण", भात etc. mentioned in Marathi लीलाचरित्र,
A. D. 1308	"वरण" mentioned in a Marathi work.
C. A. D. 1450	"वरण" mentioned in Marathi स्मृतिस्थल.
A. D. 1533-1599	"वरान्न" mentioned by Ekanātha in his Marathi poem रुक्मिणी-स्वयंवर.
A. D. 1599-1649	"वरान्न" mentioned by Mukteśvara in his Marathi वनपर्व.
A. D. 1729-1794	"वरण" mentioned in a Marathi work of Moropant.

Having taken the history of our modern *Varaṇa* (with its different appellations अवरान्न, वरान्न, विदलान्न, विदल-सस्य-अन्न) upto about B. C. 500 we are curious to know how this dish was prepared from the different pulses called " *Vaidalas* " by *Suśruta* and specified by him as मुद्ग, वनमुद्ग, कलाय, मकुष्ट, मसूर, मङ्गल्य, चणक, सतीन, त्रिपुटक, हरेणु, जाडकी etc. Our curiosity will be sufficiently satisfied if we read the following detailed description of विदलपाक-सिद्धि (or preparation of वरण from different pulses) as recorded by king Someśvara in his encyclopaedic work *Mānasollāsa*¹ (*G. O. Series*, Baroda, Vol. II, 1939) in the section called अन्नभोग (pages 115-136) :—

1. The date of this work is recorded as " A. D. 1127 " in the मध्ययुगीन चरित्रकोश by Chitrav Shastri, Poona, 1937 p. 817. Someśvara ruled between A. D. 1126-1138. The chapter on cookery (अन्नभोग) records many dishes both vegetarian and non-vegetarian as current in the Deccan and Karnatak in the 12th century. I note below names of these dishes and the materials used in them:—

(Continued on the next page)

"राजमुद्गास्तथा पीता निष्या (पा) वाश्चणका अपि ॥ ५७ ॥

कृष्णावकास्तथा माषा मसूरा राजमाषकाः ।

सूपकर्मणि सप्तैते नियोज्याः सूपकारकैः ॥ ५८ ॥

दक्षिताऽदक्षिताश्चैते पचनीया यथारुचि ।

चणका राजमाषाश्च मसूरा राजमुद्गाः ॥ ५९ ॥

घरटैर्दक्षिताः कार्याः पाकार्यं हि विचक्षणैः ।

किञ्चिद्भष्टास्तथावक्यो यन्त्रावतैर्द्विधाकृताः ॥ ६० ॥

विदली च कृताः सम्यक् शूर्पकैर्वितुषीकृताः ।

स्थाल्यां शीतोदकं क्षिप्त्वा विदलैः सममानतः ॥ ६१ ॥

भावपेद्विदलान्पश्चाच्चुल्यामारोपयेत् ततः ।

मृद्वभिपच्यमानेऽन्तर्हिङ्गुतोयं विनिक्षिपेत् ॥ ६२ ॥

वर्णार्थं रजनीचूर्णमीषत्तत्र नियोजयेत् ।

मुहुर्मुहुर्निक्षिपेत्तोयं यावत्पाकस्य पूर्णता ॥ ६३ ॥

सुश्लक्ष्णं सैन्धवं कृत्वा विंशत्यंशेन निक्षिपेत् ।

(Continued from the previous page)

(a) भक्त from different kinds of rice (रक्तशालि, महाशालि, गंधशालि, कलिङ्गक, मुण्ड-
शालि, स्थूलशालि, सूक्ष्मशालि, षष्टिक — verses 345-56) (b) विदलपाक from different pulses
(verses 57-65), (c) सूप prepared of मसूर, माष, मुद्ग, हिङ्गु, आर्द्रक, वार्ताक, बिसचक्रिका
fried in oil, प्रियालबीज, bits of मेघमांस, " मेदसः शकलानि ", मरिच, नागचूर्ण, श्यामाक, कङ्गु,
नीवार, गन्धशालि etc. (verses 66-74), (d) पायस prepared of महिषीपयस्, (e) मण्डक^a prepared
of गोधूमचूर्ण, लवण, शालिचूर्ण, (f) अङ्गारपोलिका (82-83), (g) सोह्ला (84), (h) पाहलिका
(85), (i) पूरिका (90) (j), धोसक from the pulses of चणक, माष, राजमाष and वट्टाणक
(Marathi वाटाणा), (k) वटिका (94-99), (l) इडरिका (1400-1401), (m) धारिका (2-3), (n)
काञ्जिकवटक (4), (o) Other kinds of वटक (5-8), (p) क्षीरप्रकार (9-14), (q) वर्षालक
(15-17), (r) चकलिका (1436-40), (s) भट्टिक (59-65), (t) मांसवटक (81) and its varieties
भूषिका (81), कोशली (82), पूरभट्टक (84) and वट्टिमक (87), (u) पञ्चवर्णी (88-91), (v)
अन्त्रशुण्ठक (92-93), (w) वर्णशुण्ठक (1499-1501), (x) उक्तायित सूप (1-9), (y) खारखण्ड (34),
(z) नन्द्यावर्त (89), (ab) घृतकर्कट (42), (ac) पर्पट (49), (ad) मेथिकापर्पट (55), (ae) दधि,
तक्र, मज्जिका, शिखरिणी, मस्तु (1570-1575), (af) व्यञ्जन (76-79), (ag) धूपकाञ्जिक, (ah)
पानक (84), (ai) अन्न, पक्वान्न and पानक (88), (aj) वटक, पर्पट, खारखण्ड, उपखण्डक (94), (ak)
शिखरिणी, मज्जिका तक्रान्न, क्षीर, काञ्जिक, मांस with अम्ल, दुग्ध with शर्करा.

Some of the special dishes in the above list of about A. D. 1130 are not found in the chapters on कृतान्न in the Sūsruta-Saṃhitā and Carakasamhitā. We must, therefore, see if they can be traced in other sources, Sanskrit or non-Sanskrit.

Someśvara's chapter on अन्नभोग needs to be published with translation in Marathi and English by the Editor of the आहार magazine, Bombay.

वर्णतः स्वादुता (स्वादतः) गन्धान्मार्दवाह्लाववादि ॥ ३४ ॥
एवं विदलपाकस्य सम्यक्सिद्धिरुदाहृता । ”

In this extract we get a beautiful detailed description of the preparation of वरण. Someśvara tells us how the different kinds of pulse-grains should be ground in a चरट्ट and split in a यन्त्रावर्त and unhusked by a शूर्पक and then cooked with the addition of हिंगुतोय, रजनीचूर्ण (for colouring, वर्णार्थ) and सैन्धव. This process current about 800 years ago has practically remained unchanged upto the present day.

I hope some scholars interested in the history of Indian dietetics would throw some more light on the history of *Varaṇa*,¹ which I have tried to clarify so far on the strength of Sanskrit and Marathi sources available to me.

1. Tryambaka Nārāyaṇa Māṭe, a Citpāvan Brahmin, refers to *Varaṇa* prepared from मुद्र (Marathi मूग) and आढकी (Marathi तूर) in his *Dharmaśāstra* work called the आचारेन्दु (*Ānandāśrama*, Poona, 1909, p. 309) as follows:—

“ अथ सूपदिगुणा उच्यन्ते—

विशेषान्मुद्रकुल्माषो गुरु रूच्यो विब्रन्धकृत्
वातलः श्लेष्मपित्तघ्नः प्रमेहगलरोगिणः । मुगाचै वरण ॥
विशेषादाढकीसूपः स्वादु विष्टम्भकृद् गुरुः । तुरीचै वरण ॥ ”

He also refers to “ वरणांतील मुट्की ” :—

“ सूपान्नविकृता भक्ष्या वातला रूक्षशीतलाः ।

सकटुस्नेहलवणान्मक्षयेदल्पदास्तु तान् । वरणांतील मुट्की ॥ ”

Other articles of diet mentioned by this author are :—

जोंधळ्याच्या लाह्या, गन्हाच्या लाह्या, पोहे (पृथुक) (p. 300)—पुऱ्या, मांडे, मोदक, रोख्या, गोधूमचूर्णरोट, पुरणाचे कानवले, वडे, फळें or पातकानवले (!), घागें, क्षीरापूपाः (p. 301)—फेण्या, पोलिका, लाडू, करंजी, (p. 302)—सांजा (p. 294)—आचारेन्दु was composed in A. D. 1838.

19. An Echo of the Siege of Jinji in a Sanskrit Grammatical Work *

(Between A. D. 1690 and 1710)

Varadarāja, a pupil of Bhaṭṭoji Dīkṣita¹ lived between c. A. D. 1600 and 1660.² He composed a Sanskrit conversational grammar called the *Gīrvāṇapadamañjarī*³ in which conversation in Sanskrit on the daily life of a Benares Brahmin from morning to night is recorded in a simple but amusing style to enable junior students of Sanskrit to pick up the language quickly without frightening them with dry grammatical forms. The only imitation of the *Gīrvāṇapadamañjarī* of Varadarāja, so far as I know, is the *Gīrvāṇapadamañjarī* of Dhunḍirāja which is called गीर्वाणवाग्मञ्जरी at the beginning of the work.⁴ As this work appears to be an imitation of Varadarāja's work of the same name it is evidently later than about A. D. 1650. The evidence recorded in this paper tends to shift its date later than A. D. 1700 or so.

The *Gīrvāṇapadamañjarī* (Ms No. 345 of 1892-95) informs us in its five preliminary verses that it was composed by Dhunḍirāja Kavi, resident of Benares. It further states the object of the work viz. to provide a sort of conversational grammar to the students of Sanskrit. The subject of conversation, which fills the entire work, consists of all the doings of a Brahmin householder of Benares from morn till eve. Accordingly the work begins with the early rising of the Brahmin. After some conversation with his wife the Brahmin proceeds for his daily bath to the *Maṇikarnikā Ghāṭ* on the bank of the river Ganges, but before he leaves his house he rebukes his indolent son still rolling in his bed. The son gets up and receives his father's instructions to proceed to the market for some purchases to be made in connection with the dinner to be given to Brahmins at his house at noon. The Brahmin then goes to the *Maṇikarnikā Ghāṭ*, recites the usual *Mantras* and finishes his bath in the Ganges. He then

* *Journal of S. M. Library*, Tanjore, Vol. V, No. 8 pp. 1-13.

1. Vide my paper on the date of Bhaṭṭoji Dīkṣita in the *Annals of Tirupati Ori. Institute*, Vol. I, pp. 117-127.

2. Vide my paper on Varadarāja in the *Festschrift P. V. Kane*, pp. 188-189.

3. For *Ms* see Aufrecht, *Cata. Catalo.*, p. 154.

4. The B. O. R. Institute (Govt. *Ms* Library) possesses three *Ms* of Dhunḍirāja's work:— (i) No 21 of 1919-24, (ii) No 345 of 1892-95 and No. 13 of 1898-99 (dated Śaka 1762=A. D. 1840). *Ms* No 21 of 1919-24 belonged to one 'आहिताग्नि परांजये यज्ञेश्वरभट्ट'.

worships the God in the adjoining temple and then goes to a *Maṭha* which was the dwelling place of Benares Sanyāsins. There were many Sanyāsins in this *Maṭha*, among whom the Brahmin noticed an old corpulent Sanyāsin. Bowing low he approached this Sanyāsin and invited him cordially for dinner that noon. The Sanyāsin made inquiries about the caste of his host. The Brahmin replied that he was a *Mahārāṣṭra* (Brahmin). Thereupon the Sanyāsin accompanied the Brahmin to his house. The host then washed the feet of the Sanyāsin, with his own hands and seated him on a special seat. The Sanyāsin as also other Brahmins assembled were then served with sumptuous food. At the conclusion of the dinner the host gave a handful of cloves to the Sanyāsin, while he distributed *Tāmbūla* and *Dakṣiṇā* to other guests, who departed with their blessings for the host. The Sanyāsin then made some inquiries about the members of the host's family, including the women-folk. He also inquired about the studies conducted by the host in Bengal (*Gauḍadeśa*) and at Benares. Then followed an interesting discourse on certain customs which were considered evil customs (*Durācāras*) in different regions of India, for instance the southern custom of marrying the daughter of maternal uncle, the fish-eating by Brahmins of Bengal and the like. There was also some discussion between the host and the Sanyāsin on many matters of mutual interest. Just before the Sanyāsin took leave of his host, the host requested him to give him some particulars about his life as a householder. The Sanyāsin requested his host not to raise this question as it will bring to him memories of his past glory, which were very painful. As the host, however, was very eager to know something of this past glory the Sanyāsin narrated his story as follows:—

Folios 12-13 of Ms¹ No. 345 of 1892-95 (= A)

‘अरे पूर्वाश्रमे अस्माकं कर्नाटकदेशे चंजीग्राम^२ एव तर्हि पूर्वाश्रमे अस्माकं कर्ता । श्रीमतां को वा वृत्तिस्थिता । अरे तत्किमपि मा पृच्छस्व । तत्किमपि वक्तुं नोत्सहे । हन्त हे स्वामिनः मम

1. There is a Ms of the work in the India Office Library (Vide p. 1574 of Cata. Part VII, 1904—Ms No 4109).

This Ms is described as “a collection of easy continuous sentences on ordinary domestic occurrences intended to serve as a primer and variously called भाषामञ्जरी, गीर्वाणवाग्मञ्जरी or गीर्वाणशब्दपदमञ्जरिका compiled at Benares by Dhunḍirāja, son of Śrīraṅgabhaṭṭa. The Ms ends:—

“श्रीरंगभट्टसुत-धुंडिकवीधरेण गीर्वाणशब्दपदमञ्जरिकादरेण ।

नीतां समाप्तिमपि तां विबुधाः सुधावत् । दृष्ट्वा पिबन्तु सुरसां कृपयैव तावत् ॥”

2. Ms No. 21 of 1919-24 = B reads बीजापुरग्राम instead of चंजीग्राम.

No. 13 of 1898-99 (= O) merely states ‘कर्नाटकदेश ग्रामः.’ Neither चंजी nor बीजापुर is mentioned.

स्रो(श्रो)नुमिच्छा वर्तते । आश्रयमेव । अरे मया पूर्वाश्रमे व्य(व)सायवृत्त्या स्थितः यदि दिल्लीश्वरस्य अमात्य असत्त्वान इति¹ तस्य पुत्रः जुलफकारवान्² स यदा दिखिजयार्थं³ मागत-स्तदा तस्य निकटे मया भूरिदिवपर्यन्तं व्यवयितम् । तदा अस्माकं निकटे सहस्रद्वय अश्वा⁴ स्थिताः । दशसहस्रपरिचाणः (राः ?)⁵ स्थिता चत्वारिंशद्वन्तिनः स्थिताः । बहवो उष्ट्राः स्थिताः । बहवो रथा स्थिताः । तदा मन्त्रेहे चतस्रः पत्न्यङ्कयः स्थिताः । कतिशो भारवाहकाः शकटाः स्थिताः । पूर्वमस्माकं गृहे शोडशदास्याः अतिसु(द)र्घ्या स्थिताः । तासां लावण्यं वर्तु⁶ न शकुमः⁷ । तादृशी मम गृहीण्यपि नासीत् । ताः सर्वा मम सेवायां अति तत्परा स्थिता । तासु एका अति-शोभना स्थिता । तस्याः गुणः तस्या सौन्दर्यं किं वर्णनीयम् । केवलमपरा देवाङ्गनेव स्थिताः । तस्यां मम रुचिरतीव स्थिताः । मां विना तस्या अपि न कुत्रापि नागतम् । अरे पूर्वं मम निकटे कतिशो वारांगना स्थिताः । ताः मम बाहुनामतिके सदैव आसन् । तास्वपि एका अतीव लावण्य-वती स्थिता । तस्या कण्ठस्य माधुर्यगीतनृत्यादिकं तथा आलापा निनयश्चैव वर्णितुं नैव शक्यते । अधुनापि यदा तस्याः स्मरणं जायते तदा मम मनः कुत्रापि न लगति । तर्हि वक्तव्यं स्वभवेत्⁸ तस्मरणम् । अरे पूर्वं मद्गृहे प्रत्यहं शतसः ब्राह्मणा भोक्तारः स्थिताः । तैः साकं मया मुहुर्त्ताभ्य-तरमेव भोक्तव्यम् । तथैव बहवो अन्नार्थिनः⁹स्तथा कतिशा याचकाः । अन्येपि ये ये अर्थिन मां प्रति आगता तेषां सर्वेषां मनोवाञ्छितं मया दत्तं मम प्रभुतायां सत्यं मत्सकाशात् कोपि निराश्रयतया नागतम् । पूर्वमेतादृशी प्रभुता स्थिताः । अधुना अनुभूतमपि तत्सर्वं स्वप्रप्रायं भासते । तस्य स्मरणेपि महती व्यथा जायते । तर्हि स्वामिनः पूर्वमेतादृशो वैभवस्थितः सहसा तत्सर्वं कुत्र गतम् । तत्र किं कारणं जातम् । अरे शृणु । मया कस्मिन् दिने योषिद्विः सह रहसि सौधान्तरे स्थितः । तस्मिन् काले मम प्रभुणा आकारितः । द्विवारं आहूतं¹⁰ प्रेषितः । सौन्दर्यवशात्¹¹ सुखोत्कर्षं त्यक्त्वा न गतम् । तथा भूयोपि अनुचरः प्रेषितः । तथापि मया न गतं दूतीकारणात् । अतीव क्रुद्धः तेन अकस्मात् एकस्मिन् मयावच्छेदेन¹² सहस्रचतुष्टयाश्र-राणां¹³ सेनानी प्रेषितः । तदा ममानुयायिनः सन्नद्धा¹⁴ स्थिता । तदा तेन घटिकाद्वयाभ्यन्तरं सर्वं

1 B 'यदा इन्द्रप्रस्थे अमात्यः असत्त्वान इति'

2 B 'जुलफदारवान' and C 'जुलफगारवानः'

3 B, C 'दिग्विजयार्थम्'

4 B 'अश्वचाराः'

5 B 'पादचाराः'

6 B 'वर्णितुं'

7 B adds 'सा कथंभूता । पद्मनेत्रद्वयं यस्याः वक्त्रं चन्द्रोपमं शुभम् । स्मरपात्रोपमौ

कर्णौ कपोलौ चन्द्रकोऽऽबलौ ॥ नासिका तिलपुष्पाभा कामचापोपमौ भ्रुवौ । दशना हीरकैस्तुल्या द्विद्रुमोपमिता धरा ॥ मयूरस्य कलापेन तुल्यं कचनिबन्धनम् । शंखरेखात्रयेणापि कंठदेशो विराजते ॥ स्वल्पकं मध्यदेशं च मुष्टिग्राह्यं तु केवलम् ॥ नाभिमण्डलमध्यस्थं लावण्यं केन गृह्यते ॥ रंभोपमौ ऊरुजंघे भुजौ कमलदण्डकौ । चरणं स्थलकमलाभं मणिमंडितनूपुरम् ॥ इत्यादि ।'

8 B 'स्वप्नवत्'

9 B adds 'तथैव वन्नार्थिनः'

10 B 'दूतः'

11 B, C 'सौकर्यवशात्'

12 B 'एकसमयावच्छेदेन'

13 B 'अश्वचाराणां'

14 B 'असन्नद्धाः'

खुण्डितं । मामपि गृहीत्वा भुजबन्धनं^१ विधाय नीतं । तदा प्रभुना अतीव निर्भर्त्सितम् । मासचतुष्टय-
पर्यन्तं तस्य कारगृहे स्थितम् । पश्चाच्छृङ्खलामोचनं जातम् । तद्दिनारभ्य मम मनसि अतीव अनुतापो
जातः । तदाहं सर्वकुटुंबादिकं तत्का (त्यक्त्वा) कुरुक्षेत्रं गतः । तत्र कियदिनपर्यन्तं ततो^२ अनुष्ठितम् ।
तत्रैव संन्यासो गृहीतः । पश्चादिह आगतम् । तर्हि स्वामिनः श्रीमतां तुर्याश्रमं गृहीत्वा कति
वर्षाणि जातानि । अरे मम द्वादश वर्षाणि^३ जातानि । एतावद्दिनपर्यन्तं तीर्थाटनं कृतम् । सांप्रतं
मासचतुष्टयं जातम् । रद्भाग्यं^४ अधुना सर्वं त्यक्त्वा मणिकर्णिकां^५ सेवयामि । एवं तर्हि सम्यक्
क्रियते स्वामिनः ।

विश्वेश्वरसमो देवः क्षेत्रं वाराणसीसमम् ।

मणिकरणसमं तीर्थं नास्ति ब्रह्माण्डगोलके ॥

एवमुक्तं वर्तते^६ etc.

The substance of the above interesting extract is as follows :—

The Sanyāsin in his life of a house-holder belonged to चेजी or बीजापूर village in the Karnātak. The Emperor of Delhi had a minister named *Asatkhan*. His son *Zulfikar Khan* started on a military expedition and came to Karnatak. At this time this (Sanyāsin) Brahmin was in his company for several days with 2000 horses, 10000 servants, 40 elephants and many camels and chariots. He had in his house four palanquins and several coolies and carts. He had in his house sixteen maid-servants of unparalleled beauty who were extremely devoted to his service. His own wife was not so beautiful as these maid-servants. One of them was extremely lovely and for her he developed a special liking. She was always by his side, possessing, as she did, a sweet voice coupled with a proficiency in singing and dancing. She was a veritable celestial damsel. Even though he had become a Sanyāsin a recollection of this damsel unsettled his mind as it was no more than a dream.

Formerly in his house hundreds of Brahmins were fed. He also fed many beggars and others who needed food. During the days of his power no person who wanted anything from him, went away disappointed as he granted the requests of every one, who approached him with any object in view. Such was the glory of the householder of old but now it looked like a dream and brought a very painful memory.

1 B 'चतुर्भुजम्'

2 B 'तपो'

3 B चातुर्मास्यानि'

4 B 'इहागत्य'

5 B adds 'विश्वेश्वरम्'

6 I have not noted all the variants but only important ones. Though the text is incorrect, the sense can be easily gathered as the text is written in the Pāṇinian style to a certain extent. The method of teaching Sanskrit composition as illustrated by the works of Varadarāja and his imitator Dhunḍirāja about 250 years ago has a modernistic touch. It remains to be discovered if our ancient teachers of Sanskrit adopted similar methods to create some interest among their students in the manner of these works.

On being questioned as to how and why all this glory of the householder disappeared, the Sanyāsin stated as follows :—

While the householder was absorbed in enjoyment in the company of young women he received orders from his lord (Zulfikar Khan). No attention was paid to these orders, so he sent a messenger a second time. Even then he did not leave the house, being absorbed in the enjoyment of the highest pleasure derived from his addiction to the beauty (of these young women). Zulfikar Khan sent a messenger for the third time and still this grandee paid no heed to his orders. This conduct enraged his master, who immediately despatched his commander with 4000 horsemen. All the followers of this grandee were unprepared and consequently within a very short time all the property of the grandee was looted and the grandee himself was hand-cuffed and brought before his master (Zulfikar Khan) who severely scolded the grandee and kept him in confinement for four months. Later he was released. Since the day of his release the grandee was stung with remorse. He then went to Kurukṣetra (Delhi), abandoning his family etc., and there practised penance for some days. He then became a Sanyāsin and then went to Benares. Twelve years had elapsed since he became Sanyāsin. After wandering to different holy places (tīrthas) he resorted to Benares, where he had completed a four months' stay when his host ¹ met him (and invited him for dinner). The Sanyāsin expressed his resolve to devote himself to *Maṇikarnikā*.

The host, after hearing this story of the early life of the Sanyāsin, expressed his admiration for the step taken by the Sanyāsin because it is said :—

“ On this globe there is no parallel to the god Viśveśvara, his abode Benares and its holy place *Maṇikarnikā*. ”

I have now to make the following remarks on the *Story of the Brahmin grandee of Karnatak* as disclosed incidentally in the *Gīrvāṇapadamāñjarī* of Dhunḍirāja, the son of Śrīraṅgabhaṭṭa of Benares :—

1. This story, though introduced in the work for literary embellishment, appears to me to be a true historical story. The story was too vivid to be idealised by our author by dropping its reference to *Āsatkhan* and

¹ This host appears to me to be identical with Dhunḍirāja himself, the author of the *Gīrvāṇapadamāñjarī*. I have suggested in the sequel that this romantic story of the early life of the Sanyāsin is a true story inserted by our author in his work for literary embellishment. No such story appears in the *Gīrvāṇapadamāñjarī* of Varadarāja. Dhunḍirāja though an imitator of Varadarāja, is certainly original in inserting this romantic story with a tragic touch in his own work and thus relieving the monotony of his imitation.

his son *Zulfikar Khan* and their military expedition (दिग्विजय) to *Karnatak* on behalf of the Mogul Emperor (Aurangzeb) at Delhi.

2. Our Brahmin grandee was obviously in the employ of *Zulfikar Khan* or at least he paid his allegiance to this general and hence the latter is aptly called *Prabhu* or overlord of the former in the story before us.

3. The identification of this Brahmin grandee of *Karnatak* and his relation to *Zulfikar Khan* has become difficult as the name of the grandee is not recorded in the story and further while one Ms makes him a resident of चंजी¹ another Ms variant makes him a resident of बीजापुर. The third Ms drops any reference to these villages.

4. *Asatkhan*² mentioned as the minister of the Delhi Emperor and his son *Zulfikar Khan*³ are historical personages.

5. I am of opinion that the *Karnatak Digvijaya* (Expedition to *Karnataka*) by *Zulfikar Khan*, son of *Asatkhan*, is identical with his celebrated siege of Jinji (1690-1698 A. D.). It was a long drawn-out siege by the forces of Aurangzeb lasting for seven years or so. *Rajaram Chatrapati*, the second son of *Shivaji the Great*, ruled at *Gingee* or *Jinji*, where he was besieged by the Mogul forces under *Zulfikar Khan* for seven years and from which he finally escaped. This siege had captured the imagination of the people of the *Maharashtra* and the *Karnatak* so much

1 *Canji* = modern *Gingee*, a once celebrated hill fortress in South Arcot, 50 miles north east of Cuddalore and 35 miles north west from Pondicherry and at one time the seat of a Maratha Principality. It is spelt severally as *Gingie*, *Jinjee*, *Chengi*, *Chenjie* (Vide p. 376, of *Hobson-Jobson*, 1908, by Yule and Burnell). Yule observes:—"Ginji or Jinjee, properly *Chenji*.

[*Shenji*, and this from Tamil Shingi, Skt. *Sringi*, a "hill" Usages:—1616 A. D. (*Ginja*); A. D. 1675 (*Chengie*); A. D. 1680 (*Chengy*); A. D. 1752 *Gingee*].

2. He is identical with *Asad Khan*, the prime-minister of Aurangzeb. He had gone to Jinjee to help his son *Zulfikar Khan* (Vide p. 76 of *Madhyayugina Caritrakota*). Beale in his *Oriental Biographical Dictionary* (London, 1894, p. 80) states that *Asad Khan* was descended from an illustrious family of Turkmans. His former name was *Ibrahim*. He was made second Bakshi by Shah Jahan. He held this office till 1671 A. D. Later he was made *Wazir* by Aurangzeb. *Bahadur Shah* made him *Wakil Mutlaq* (an office superior to *Wazir*) and his son *Ismail* was made chief paymaster (*Mir Bakshi*) with the title "*Umra Zulfikar Khan*". *Farrukshiar*, however, disgraced him and his son was put to death. He died 90 years old in A. D. 1717.

3. He is identical with *Zulfikar Khan*, the son of *Asad Khan* referred to above (A. D. 1657-1712). He laid siege to the fort of Jinji for 6/7 years (A. D. 1691-97) but it was a complete failure. He also invaded Tanjore and Trichinopoly. *Farrukshiar* put him to death in A. D. 1712 (Vide p. 417 of *Madhyayugina Caritrakota*) Beal (*O. B. Dict.*) p. 480, does not refer to the Siege of Jinji laid by *Zulfikar Khan*. According to Vincent Smith (p. 444 of *Oxford History of India*, 1928) "*Zulfikar Khan* deliberately played with the siege of Jinji and purposely allowed *Rajaram* to escape."

in those days that it found reflection in contemporary documents and literature.¹ It is no wonder, therefore, that it should capture the imagination and busy pen of modern historians like Sir Jadunath Sarkar, Rao Bahadur G. S. Sardesai, Rao Bahadur C. S. Srinivasachari and others. In particular Rao Bahadur Srinivasachari's monumental volume on the "*History of Gingee and its rulers*" (Annamalai University Series No. 2) recently published reveals that this history has besieged its learned author for about 32 years since he first brought out an account of it in 1912 and I wonder, if Rao Bahadur Srinivasachari has yet succeeded in making his escape from this Gingee, like Rajaram of old. Chapter VII of this delightful volume is devoted to the Mughal Siege and Capture of Gingee" (pp. 286-350) 1690-1698 A. D. Some facts from this chapter may be noted below to enable us to understand the historical background of the reference to the *Karnataka Digvijaya* of Zulfikar Khan in the *Girvāṇapadamañjarī* of Dhundirāja :—

June 1690—Zulfikar Khan (= Z) who invested Raigad, was despatched by Aurangzeb to Karnatak to crush the Maratta power at Jinji or Gingee.

Sept. 1690—Z reaches Gingee.

April 1691—The Mogal army under Z had become powerful and well provisioned for a serious assault — No decisive success for the imperialists in 1691.

December 1691—Asad Khan, the father of Z, and Prince Kam Baksh reach Gingee under orders of Aurangzeb.

1692 — The procrastination of Z in his operations.

1693 — Z and his father in great straits — Emperor displeased with Asad Khan.

1694 — Asad Khan restored to King's favour according to a letter from

1 See the *Rājārāma Carita* by Keśava Paṇḍita (ed. by V. S. Bendre, Poona) which describes in Sanskrit verses the march of Rajarama Chatrapati to Jinji. Dr. S. M. H. Nainar published in 1939 a Tamil Mono-Drama called "*Seyda-K-Kadi Nondi-Natakam*" (*Annals of Oriental Research*, Madras University, Vol. IV, Part I). The author of the drama appears to have been a convert to Islam. The Drama is a contemporary picture of the siege of Jinji and is full of references to the Mogal commanders under Zulfikar Khan and Maratha commanders under Rajaram. The *Sāhendra Vilāsa Kāvya* by Śrīdhara Veṅkaṭeśa refers to the siege of Jinji (Vide p. 184 ff of *Indian Antiquary*, 1904). Rajaram received help from the then Raja of Tanjore :—

‘बलैर्महाराज भवन्निर्दिष्टैर्दिल्लीन्द्रसैन्यानि विदारितानि ।

स राजरामश्च तथाभिगुप्तस्तद्वचति त्वां मद्दती यशः श्रीः ॥’

Vide *Annals* (B. O. R. Institute) Vol. XX, pp. 235 ff — my article on some verses by Keśava Paṇḍita, the author of *राजारामचरित*.

Fort St. George -- Z renews siege operations, which were regarded as a mere show to deceive the Emperor.

1695--An uneventful year. Z receives 3 lacs of rupees from the Mogul Court and captures a few forts from the Marattas. A large Maratta army under Santaji and Dhanaji Jadhav approached Gingee towards the close of the year.

1696--Z feels extreme want of money. Z defeats Santaji near Arni.

1697--Z renews attack on Gingee.

1698--Rajaram escapes with four or five thousand Marattas to Vellore according to a letter from Fort St. George-- Capture of Gingee by Z " between 28th December 1697 and 5th January 1698"--Z renamed Gingee as " *Nasratgaddah* " after his own title " *Nasrat Jang* "-- Z appoints Gussafar Khan as Killedar of Gingee. Zulfikar Khan left the Karnatak after about a year from the fall of Gingee.¹

Such in brief is the chronology of the *Karnataka Digvijaya* of Zulfikar Khan mentioned incidentally in the *Girvāṇapadamañjari* without any details. It is, therefore, clear that this work was composed some time after A.D. 1698. As regards the exact date of its composition I may note here the following facts which might enable us to fix this date within reasonable limits:-

1. The Brahmin grandee was in the employ of Zulfikar Khan some time after September 1690 when Z reached Gingee. Perhaps Z wanted to make use of him against the Marathas under Rajaram in the Gingee fortress.

2. Perhaps the arrest of this Brahmin grandee took place about A. D. 1691-92. If this suggestion is accepted we have to suppose that he migrated to Kurukṣetra or Delhi after four months, imprisonment by Z and subsequent release. We may, therefore, suppose that he wandered outside Karnatak in Northern India as a Sanyāsin for 12 years as stated by him between say A. D. 1690 and 1702 and then reached Benares.

3. The grandee was invited for dinner by his Benares host within 4 months of his stay at Benares in the Matha of the Sanyāsins say in A. D. 1702-1703.

4. As Dhundirāja records the story of the Brahmin grandee as an event of fresh occurrence we may not be wrong in presuming that the *Girvāṇapadamañjari* was composed say between A. D. 1702 and 1704.

1. Mr. V. L. Kale of Belgaum has written a historical romance in Marathi called ' जिजीवास ' or ' छत्रपति राजाराममहाराज ' which describes how the machinations of Aurangzeb were successfully checkmated by the Marathas under Rajaram. An English translation of the romance by Mrs. Smith was published in 1933.

5. We may, however, tentatively fix the date of this work between A. D. 1690 and 1710. At any rate this grammatical work is definitely later than A. D. 1690 when Zulfikar Khan reached Gingee.

Having recorded the historical evidence to explain the story of the Brahmin grandee of Karnatak as recorded in a work composed at Benares after A. D. 1690 and possibly before A. D. 1710, I now turn to the question of deciding the native place of this grandee. In this connection the following points may be noted:—

1. All the three Mss of the *Gīrvāṇapadamañjarī* before me state that the native place of the grandee was in Karnatak country (कर्नाटकदेशे).

2. One Ms mentions this native place as 'चंजीग्राम,' another gives us 'बीजापुरग्राम' while the third Ms does not specify the name. In view of the reference to the कर्नाटकदिग्विजय of Asat Khan's son Zulfikar Khan under orders of the Delhi Emperor as made in the work, I am inclined to believe that our Brahmin grandee belonged to चंजीग्राम and not बीजापुरग्राम. Zulfikar Khan left for चंजी in June 1690 and reached it in September 1690. There was hardly any time for him to camp at Bijapur (बीजापुर of Ms) and keep this grandee in confinement for 4 months after looting his property.

3. Rao Bahadur Srinivasachari¹, states that Gingee was called as follows by different people:—

- (i) *Badshabad* by Bijapur authorities, who held the fort between A. D. 1660 and 1677.
- (ii) *Chandry* or *Chindy* by Marathas.
- (iii) *Nasrat Gaddah* by the Moguls after 1698.
- (iv) *Gingee* or *Jinji*, by the French.
- (v) *Chingee* or *Chengy*, in early Madras records.
- (vi) The fort has retained the name *Gingee*, the English form of the Tamil word *Senji*.

It is clear from the above names of Gingee that चंजी of the Ms of the *Gīrvāṇapadamañjarī* is identical with modern *Gingee*.

4. It is possible to suppose that this Brahmin grandee of Gingee was a Mahārāṣṭra Brahmin residing on the outskirts of the Gingee fort or in the Gingee territory about A. D. 1690. He must have joined Zulfikar Khan about this time but Zulfikar Khan found him too much addicted to the pleasures of life to be used in his *Digvijaya* and hence made short work of him and his property as explained by the grandee himself. Possibly the Brahmin host who entertained him at a dinner at Benares is

1. Vide pp. 23-26 of *History of Gingee* on the Origin of the name *Gingee*.

identical with Dhunḍirāja himself, the author of the *Gīrvāṇapadamāñjarī*. When this work was being composed the author may have invited this Sanyāsin for dinner and learned this story of his early life first-hand from the Sanyāsin. This real story being colourful, romantic and vivid, the author could not avoid the temptation of pushing it in his work in its appropriate context.

I have given in the foregoing lines my interpretation of the story of the Gingee grandee as found in the *Gīrvāṇapadamāñjarī* of Dhunḍirāja. This interpretation needs to be verified by scholars like my friend Rao Bahadur Srinivasachari who have made a close study of contemporary sources regarding the siege of Gingee (A. D. 1690-1698). Dhunḍirāja's work as also Varadarāja's work of the same name ought to be critically edited and kept before the students of the cultural history of Benares in the 17th century. I trust, therefore, that the present paper would attract the attention of scholars to the valuable cultural contents of these works which give us a peep into the cultural life of the Benares Brahmins in the 17th century, which produced celebrities like Gāgābhaṭṭa, Jagannātha Paṇḍitarāja, Kamalākara Bhaṭṭa and others.

It appears that Dhunḍirāja the author of the *Gīrvāṇapadamāñjarī* was a Brahmin of the *Madhva* sect as will be seen from the following evidence:—

1. The Brahmin Sanyāsin when invited for dinner by his Benares host inquired—

‘अरे तव का वा जातिः’ (What is your caste ?)

The host replied—

‘स्वामिनो अहं महाराष्ट्रोऽस्मि’ (My good sir, I am a Mahārāṣṭra Brahmin)

The Sanyāsin said—

‘एवं किल । तर्हि माहाराष्ट्राणां गृहे अस्मादीनां भिक्षासुं भतीव शस्ता ।’

(If that is so, I very much prefer to have alms in the home of Mahārāṣṭra Brahmins)

The disguised identity of the Benares host with the author of the work is too transparent to be concealed.

2. In the discussion on evil customs (*durācāras*) of different provinces the Benares host tells the Sanyāsin as follows:—

‘महाराष्ट्रं विना सर्वसु जातिषु कश्चित् कश्चित् दुराचारास्तित्येव । महाराष्ट्रेऽपि ये मध्वाः वर्तन्ते तेषां दुराचारस्य लवलेहोऽपि न दृश्यते ।’

(Among all castes excepting those in Mahārāṣṭra some kind of evil custom prevails. Even among Mahārāṣṭra people the members of the *Madhva* sect have no evil custom whatsoever).

The Sanyāsin observed :—

‘ इदं त्वया सत्यं उक्तं मयापि अनुभूतं वर्तते ’

(You have spoken the truth. I too have realised this truth.)

The host remarked :—

‘ स्वामिनः नो चेत् अनृतमुच्यते किम् ’

(If I have not spoken the truth, do you think I have told you a false thing?)

The foregoing extracts amply suggest that our author Dhunḍirāja was a *Mahārāṣṭra* Brahmin of the *Madhva* sect.

**20. Some Distinctive Names of Horses recorded by
Hemacandra in his Abhidhānacintāmaṇi, by
Somesvara in his Mānasollāsa and by
Jayadatta in his Āsvavaidyaka —
between A. D. 1000 and 1200 ***

Hemacandra (A. D. 1088—1172) records in his lexicon, *Abhidhāna-Cintāmaṇi* the following names of horses according to their colours (varṇa):—

No.	Name	Colour	Hemacandra's explanation J = जयदत्त; S = सोमेश्वर
1	कर्कः	सित	करोति प्रमोदं कर्कः “कृगो वा” (उणा-२३) इति कः (<i>Amarakośa</i> mentions कर्क as the name of a white horse सितः कर्कः)
2	कोकाहः (J—1)	Do	कोकवत् आहन्ति भुवं कोकाहः
3	खोङ्गाहः (J—2)	श्वेतपिङ्गल	खमुद्राहते खोङ्गाहः, पृषोदरादित्वात्, श्वेत- श्चासौ पिङ्गलश्च इवेतपिङ्गलः
4	सेराहः (J—6) (S—5)	पीयूषवर्ण	पीयूषं अमृतं दुग्धं वा तद्वद्दर्शोऽस्य पीयूषवर्णः तत्र सीरवदाहन्ति भुवं सेराहः
5	हरियः (J—3)	पीत	हरि वर्णं याति हरियः
6	खुङ्गाहः (J—2)	कृष्णवर्ण	खुरैर्गाहते खुङ्गाहः
7	क्रियाहः	लोहित	क्रियां न जहाति
8	आनीलः (J—8) (S—7)	नीलक	नील एव नीलकः
9	त्रियूहः (J—9)	कपिल	त्रीन् यूयति त्रियूहः
10	वोलाहः (J—2I)	कपिल and हुकेशरवालधि	अयं त्रियूहः एव न्योमि उल्लङ्घते वोलाहः

* *Journal of U. P. Historical Society*, Vol XIV, Parts 1 and 2, pp. 99-108.

No.	Name	Colour	Hemacandra's explanation J=जयदत्त; S=सोमेश्वर
11	उराहः (J—14) (S—13)	मनाक् पांडु and कृष्णजङ्घ	उरसा आहन्ति उराहः
12	सुरूहकः Cf सुरूहक (J—21)	गर्दभाभ	सुखेन रोहति सुरूहकः
13	बोरुखान (J—15)	पाटल	वैरिणः खनति बोरुखानः
14	कुलाहः (J—13)	मनाक् पीतः कृष्णः स्यात् यदि जानुनि	कुलम् आजिहीते कुलाहः
15	उकनाहः (J—16)	पीतरक्तच्छायः and कृष्णरक्तच्छायः	उच्चैर्नहते उकनाहः । स एव उकनाहः कृष्णरक्तच्छायः सन् क्वचि- दुच्यते
16	शोणः	कोकनदच्छविः	शोणः शोणवर्णः
17	हरिकः (J—3)	पीतहरितच्छायः	हरिरेव हरिकः
18	हालकः	Do	हलति क्षमां हालकः
19	पङ्गुलः Cf. पिङ्गुल (S—20)	सितकानाभः	पङ्गून् लाति पङ्गुल
20	हलाहः (J—11) (S—18)	चित्रितः	चित्रितो कर्बूरवर्णो हलवदाहन्ति हलाहः

Hemacandra concludes the above list of different horses (*Bhumi-kāṇḍa*, verses 303—309) with the remark “खोङ्गाहादयः शब्दा देशीप्रायाः । व्युत्पत्तिस्त्वेषां वर्णानुपूर्वी निश्चयार्थम्” (These names खोङ्गाह and others are for the most part देशी. Their derivation is based on the different colours of horses for distinctive purposes). The statement of Hemacandra that these names for differently coloured horses are “देशीप्रायाः” shows that he was not sure that they were definitely देशी words in all cases. It is, however, clear that these names were current in Hemacandra's time, i.e., in the 11th century. Let us now see if these names, or at least some

of them are traceable in other Sanskrit texts, not much removed in point of chronology from Hemacandra's time. In fact in the *Section on the game of Polo* called the वाजिवाहलीविनोद in the encyclopaedic work मानसोल्लास ¹ (or अभिलषितार्थचिन्तामणि) composed about A. D. 1130 (i.e., when Hemacandra was about 42 years old) by King Someśvara of the Cālukya dynasty we find some of these names recorded. In this section the king is advised to examine the different kinds of horses of different breeds and colours brought before him by the officer in charge of the horses. The king was to understand their kinds by the countries they came from. The names of different countries from which the horses took their origin are mentioned by Someśvara. He also mentions the distinctive marks on the body of a horse and classifies the horses according to colours and castes, which are four in number. He mentions further the peculiarities of different kinds of horses including those in respect of the formation of their bodies. Here he describes the पञ्चकल्याण and अष्टमङ्गल horses. The speeds of horses are then classified as high, middling and low. Signs of bad horses are also recorded. The methods of punishing and breaking raw horses to make them fit for training are enumerated. When the training is complete these horses were to be used by the king. The best horse was to be fitted with the best saddle, ornaments, etc. and used by the king.

Before recording the names of horses according to colour (वर्ण) Someśvara observes :—

“ श्वेतः कृष्णोऽरुणः पीतः शुद्धाश्वत्थारः एव हि ।

मिश्रास्वनेकधा वर्णास्तेषां भेदः प्रवक्ष्यते ॥ ८२ ॥ ”

(White, black, red and yellow are four pure colours. Mixtures of these are numerous and they will be stated and their distinctions pointed out).

The following table will show at a glance the names recorded by Someśvara for horses of different colours and castes :—

1. Ed. in G. O. Series, Baroda, Vol. II (1939), pp. 211 ff. See also Intro., p. 34.

No. क्रम	Name नाम	Colour वर्ण	Caste जाति	Description विवरण
१	कक (कै) (हे-१)	श्वेत	विप्र	केशा वालाश्च रोमाणि वर्म चैव सुरास्तथा । श्वेतैरेतैर्भवेदश्वः कका(काँ)हो विप्रजातिजः ॥८३॥
२	कत्तल	शुकु or श्वेत	...	पूर्ववत्सर्वशुकुङ्गस्वचा कृष्णो भवेद्यदि । वर्णनाम्ना स विज्ञेयः कत्तलोऽयं तुरङ्गमः ॥ ८४ ॥
३	काल	कृष्ण	शूद्र	लोमभिः केशवालैश्च स्वचा कृष्णः सुरैरपि । काल इत्युच्यते वाजी शूद्रः शौर्याधिकस्तथा ॥८५॥
४	कपाह (v. I. कवाह) (हे-७)	रोहित	क्षत्र- जाति	केशप्रभृति बालान्तः सर्वाङ्गे रोहितो यदि । कपाह इति विख्यातः क्षत्रजाति तुरङ्गमः ॥८६॥
५	सेराह (हे-४)	कान्चनाभ	वैश्य	केशैस्तनुरुहैर्वालैः कान्चनाभैस्तुरङ्गमः । सेराह इति विख्यातः वैश्यजातिसमुद्भवः ॥८७॥
६	चोर	सित + लोहित	...	सितलोहितरोमाणि सर्वाङ्गे मिश्रितानि च । मुखाग्रिवालकेशेषु लोहितश्चोर उच्यते ॥८८॥
७	नील (हे-८)	सित + कृष्ण	...	केशवालाग्रितुण्डे च मेचको रुरुसन्निभः । नील इत्युच्यते वाजी सितकृष्णे तनूरुहे ॥८९॥
८	कया (पा) ह	कृष्ण etc.	...	पाटली पुष्पसंका (शो) शानलकेषु सितेतरः । कृष्णग्रन्थिकया (पा) होश्वः संप्राप्ते विजयप्रदः ॥९०॥
९	मोह	मधुक वलकल वर्ण	...	मधूकवलकलच्छायो मोह इत्युच्यते हयः ।
१०	जम्ब	पक्व जम्बू- फल वर्ण	...	पक्वजम्बूफलच्छायो जम्ब इत्यभिधीयते ॥९१॥
११	हरित (हे-५) (हे-१७)	पीत + लोहित	...	केशवालेषु पीतश्च लोहितो हरितो मतः ।
१२	सप्त(सि)- रुन्दीर	उन्दुर वर्ण	...	उन्दुरेण समच्छायः सप्त(सि)रुन्दीर उच्यते ॥९२॥
१३	उराह (हे-११)	मेचक + पीत + लोहित	...	केशकेसरपुच्छे च जानुनोऽधश्च मेचकः । सर्वाङ्गलोहितैः पीतैरुराहः कथ्यते हयः ॥९३॥
१४	गण्ठ (मण्ठ) वर्ण	शोण etc	...	शेष(शोण)स्तेष्वेव देशेषु सर्वाङ्गे किञ्चिदुज्ज्वलः । रक्तेखाङ्कितः पृष्ठे गण्ठ(मण्ठ)वर्णस्तुरङ्गमः ॥९४॥
१५	पञ्च- कल्याण-	पाण्डुर	...	येन केनापि वर्णेन मुखे पुच्छे च (पादेषु) पाण्डुरः । पञ्चकल्याण नामायं भाषितः सोमभूभुजा ॥९५॥
१६	अष्टमण्ठा (ङ्ग)ल	पाण्डुर	...	केशेषु वदने पुच्छे वंशे पादे च पाण्डुरः । अष्टममण्ठा(ङ्ग)लनामा च सर्ववर्णेषु शस्यते ॥९६॥
१७	धौतपाद	श्वेत etc	...	श्वेतः सर्वेषु पादेषु पादयोर्वापि यो भवेत् । धौतपादः स विज्ञेयः प्रशस्तो मुखपुण्ड्रकः ॥९७॥
१८	हलाह (हे-२०)	श्वेत etc	...	विशालैः पट्टकैः श्वेतैः स्थाने स्थाने विराजितः । येन केनापि वर्णेन हलाह इति कथ्यते ॥९८॥
१९	तरङ्ग	चित्रित	...	चित्रितः पार्श्वदेशे च श्वेतबिन्दुकदम्बकैः । यो वा को वा भवेद्दर्शनस्तरङ्गः कथ्यते हयः ॥९९॥

No. क्रम	Name नाम	Colour वर्ण	Caste जाति	Description विवरण
२०	पिंगल (cf. द्वे १९).	सित + कृ० इ०	...	सितस्य बिन्दुनः कृष्णाः स्थूलाः सूक्ष्माः समन्ततः । इत्यन्ते वाजिनो यस्य पिङ्गलः स निगद्यते ॥ १०० ॥
२१	बहुल or मलिन	श्वेत + श्यामल	...	श्वेतस्य सर्वगात्रेषु श्यामला मण्डला यदि । एके तं बहुलं प्रादुरपरे मलिनं बुधाः ॥ १०१ ॥

On a comparison of the above list of *Someśvara* with that of *Hemacandra* we find that the following names of horses are common to both the lists:—

- (1) कर्क, (2) सेराह, (3) नील or नीलक, (4) उराह, (5) हलाह and possibly (6) पिङ्गल or पंगुल

This is not a mere coincidence. Though *Someśvara* was ruling in the Deccan and *Hemacandra* was living in Gujarat, there was constant mutual contact of both these provinces. *Hemacandra's* patron king *Kumārāpāla* twice invaded Konkan and king *Mallikārjuna* of the *Śilāhāra* dynasty was killed in one of these invasions.¹ It is just possible to suppose that some of the horse-lore of the Deccan must have migrated to Gujarat and vice versa as it was of great value to kings engaged in constant warfare.

Some of the names of horses recorded by *Someśvara* and *Hemacandra* in the 11th century are also found in a special treatise on horses called the *Aśvavaidyaka*² of *Mahāsāmanta Jayadatta*, son of *Vijayadatta*. In the list of drugs at the end of the edition, which the editor states, have been mentioned by *Jayadatta*, I find अहिफेन or opium (on p. 3). If this statement is correct I have to observe that this treatise was composed after the Muslim advent in India as *opium* is not known to Indian literature prior to the Muslim advent³ in the 8th century A. D. Perhaps this treatise was

1 Vide मध्ययुगीन चरित्रकोश by S. Chitrav Shastri, Poona, 1987, p. 240—See verses 41—70 of प्राकृत ह्याश्रयकाव्य (Canto VI) which describe *Kumārāpāla's* march to Konkan.

2 Ed. by Umefa Candra Gupta, Bib. Indica, Calcutta, 1886.—Verses 98—110 of Chapter 3 deal with kinds of horses according to colour (or वर्ण), pages 38—43.

3 The geographer *Al-Idrisi* visited *Aṇahillapura*, the capital of *Jayasimha Siddharāja* (A. D. 1093—1143), the patron of हेमचन्द्र.

(Continued on the next page)

composed between c. A. D. 800 and 1200 A.D. The treatise on horses called the भइवचिकित्सित by नकुल edited in 1887 by the editor of Jayadatta's work in the *Bibliotheca Indica* does not contain the names of horses recorded by Hemacandra, Someśvara and Jayadatta. Chapter 3 of Nakula's work contains, however, a description of horses according to colours (वर्ण) with different names but these names are Sanskrit and not "देशीप्रायाः" as those mentioned by Hemacandra. I record in detail in the following table the special names of horses according to their colours mentioned by Jayadatta in his भइववैद्यक :—

क्रम	नाम	वर्ण	विवरण
१	कोकाहः (हे-२)	इवेत	इवेतः कोकाहः इत्युक्तः
२	खुङ्गाहः (प. १.- पिङ्गाह) (हे-३)	कृष्ण	कृष्णः खुङ्गाह उच्यते
३	हरितः (हे-५ और १७)	पीतक	पीतको हरितः प्रोक्तः
४	कषायः	रक्तक	कषायो रक्तकः स्मृतः
५	कषाहः (सो-८)	पक्ताल- निभ	पक्तालनिभो बाजी कषाहः परिकीर्तितः
६	सेराहः (हे-४ सो-५)	पीयूषवर्ण	पीयूषवर्णः सेराहः
७	सुरुहकः (हे-१२)	गर्हभाभ	गर्हभाभः सुरुहकः
८	नीलः (हे-८ सो-७)	नीलक	नीलो नीलक एवाश्वः

(Continued from the previous page.)

He states:-- "The city is frequented by a great number of *Musalman* merchants who resort to it in business. They are well received by the King." (Vide p. xciv of Intro. to काव्यानुशासन by R. C. Parikh, Bombay, 1938).

१९	त्रियूहः (हे-९)	कपिल	त्रियूहः कपिलः स्मृतः
२०	खिलाहः (v. 1.- खिलाह)	कपिल	खिलाहः कपिलो वाजी पाण्डुकेशरवालधिः
२१	हलाहः (हे-२०) (सो-१८)	चित्रल	हलाहः चित्रलश्चैव
२२	खङ्गाहः (v. 1.- खङ्गाह)	श्वेतपीतक	खङ्गाहः श्वेतपीतकः
२३	कुलाहः (हे-१४)	ईषत्पीत	ईषत्पीतः कुलाहस्तु यो भवेत्कृष्णजानुकः
२४	उराहः (v. 1.- उदहः) (हे-११) (सो-१३)	कृष्ण + पाण्डु इत्यादि	कृष्णा चास्ये भवेत्लेखा पृष्ठवंशानुगामिनी । उराहः कृष्णजानुस्तु मनाकपाण्डुस्तु यो भवेत् १०४
२५	वेरुहानः (v. 1.- वीरुहणः) (हे-१३)	पाटल	वेरुहानः स्मृतो वाजी पाटलो यः प्रकीर्तितः । रक्तपीतकपाण्डुवर्णजो यस्य दृश्यते ॥ १०५ ॥
२६	उकनाहः (v. 1.- दुकुलाहः) (हे-१५)	देहज वर्ण with	उकनाहः स चित्ख्यातो वर्णो वाहस्य देहजः ।
२७	कोकुराहः	मुखपुङ्क	कोकाहः पुण्ड्रकेणाहवः कोकुराहः प्रकीर्तितः
२८	खरराहः	...	खरराहश्च खङ्गाहो (पुण्ड्रकेण)
२९	हरिरोहकः	...	हरिको हरिरोहकः (पुण्ड्रकेण)
२०	सुराहः	...	कुलाहः सुराहः (पुण्ड्रकेण)
२१	सुरराहकः (cf सुरूहकः हे-१२)	...	वोरुलाहः सुरराहकः (पुण्ड्रकेण) (हे-१०)
२२	वोरुराहः	...	वीरुराहः वोरुराहः (पुण्ड्रकेण)
२३	दुरुराहः	...	दुकुलाहः दुरुराहः (पुण्ड्रकेण)
२४	त्रियुराहः	चित्रलाङ्ग	त्रियूहः त्रियुराहश्च चित्रलाङ्गश्च यो भवेत्

हे = हेमचन्द्र

सो = सोमेश्वर

I have tried to tabulate the horse-nomenclature in Jayadatta's अश्ववैद्यक as best as I could understand it. This nomenclature is different from that given in the treatise on horses by शालिहोत्र which is frequently referred to by Jayadatta. In Jayadatta's time the old terminology had fallen into disuse and consequently Jayadatta has recorded the nomenclature that was current in his time, as such a record had a practical utility. In fact Jayadatta expresses this object of his nomenclature in the following verses:—

“चक्रवाकादिभिर्वर्णैः शालिहोत्रादिभिः स्मृतैः ।

पाटलाद्यैश्च लोकस्य व्यवहारो न सांप्रतम् ॥ १८ ॥

तस्मात्प्रसिद्धकाम्बर्णान् वाजिनां देहसम्भवान् ।

समासेन यथावोग्यं कथयाम्यनुपूर्वम् ॥ १९ ॥”

It will be seen from the three lists of the names of horses according to colours (वर्ण) tabulated by me in this paper that the lists of Jayadatta and Someśvara (A. D. 1180) are more exhaustive than that of Hemacandra. These three lists together containing many common names give us a vivid idea of the horse-lore current say in the 11th and 12th centuries. This horse-lore is definitely connected with the foreign horse trade with India that was going on in Indian ports after about 800 A. D. as I have shown elsewhere.¹ Hemacandra says that this nomenclature is “देशीप्राय”. I have reason to believe that some of these names are either Persian or Arabic and they may have come to India along with Persian, Arabic, Turkish and other foreign breeds of horses that were imported to India as vouched in detail by Marco Polo's Travels (A. D. 1298). Marco Polo's account of the foreign import of horses is further supported by the following account of the horse-trade at a Malabar port called *kāyal* about A. D. 1290 recorded by Dr. S. K. Aiyangar²:—

Kāyal was a well-sheltered port at the mouth of Tamaraparani in the Gulf of Manar in the south, not far from the far-famed *Korkai* (*Kolkhoi* of the classical geographers). There was a prominent trade-settlement at *Kāyal*—about A. D. 1290, where an agency was established by an Arab Chieftain, *Maliku-l-Islam* *Jamalu-d-din* ruler of *Kis*, and later the farmer-general of *Fars*. According to *Wassaf*, about this time as many as 10,000 horses were imported into *Kāyal* and other ports of India of which 1400 were to be of *Jamalu-d-din's* own breed. The average cost of each horse

1 Vide *Annals* (B. O. R. Institute, Poona), Vol. XXVI, pp. 103-105.

2 Vide pp. 70-71 of *South India and the Muhammadan Invaders*, Oxford University Press, 1921.

was 220 *dinars* of 'red gold.' The cost even of those that died on the way was paid by the *Pāṇḍya* King for whom they were imported. *Jamalu-d-din's* agent was a brother as it seems, *Takiud-d-din Abdur-Rahman*, son of *Muhammadut-Thaibi* described as *Marzaban* (Margrave). This agent had his headquarters at *Kāyal*, and had the other ports of *Fitan* and *Mali Fitan* also under his control. This description means that he was the agent-general for the import trade of the Arabs in this part of the country, as according to the same authority the trade of this region in those days was very great, both in volume and value. In the words of *Wassaf* "Ma'bar extends in length from Kulam to Nilawar (Nellore) nearly three hundred *parasangs* along the sea-coast, and in the language of the country the king is called *Dewar*, which signifies the lord of empire. The curiosities of *Chin* and *Machin*, and the products of *Hind* and *Sind* laden on large ships (which they call junks) sailing like mountains with the wings of winds on the surface of the water, always arrived there. The wealth of the islands of the Persian Gulf in particular and in part the beauty and adornments of other countries, from *'Irak* and *Khurasan* as far as *Rum* and *Europe* are derived from *Ma'bar*, which is so situated as to be the Key of Hind" (Elliot, iii. 32).

The above graphic description of foreign trade of India in general about A. D. 1290 and the horse-trade in particular will explain the genesis of the horse-names according to their colours recorded by Hemacandra, Someśvara and Jayadatta. We note with special interest that out of 10,000 horses imported into *Kāyal*, 1400 were to be of *Jamalu-d-din's* own breed. In this connection I have to point out that the horse-name "वोरुखान" mentioned by Hemacandra may have been derived from some breeder of horses of the name वोरुखान. If this surmise is found to be correct, Hemacandra's explanation of this name "वैरिणः सन्ति वोरुखानः" is pedantic and imaginary like his explanations of other horse-names recorded by him. Hemacandra mentions the वोरुखान horse as having पाटल colours. Jayadatta mentions "वेरुहान" or "वीरुहण" horse with पाटल colour. I think the terms "वोरुखान" and "वेरुहान" are identical. They may indicate some Arab breeder of horses of this name as I have observed above.

In the present paper I have succeeded to a certain extent in linking up the horse-nomenclature as found in three different Sanskrit sources which are more or less contemporary.¹ I have now to request all

1 Out of 20 names of horses in Hemacandra's list about 15 are found in Jayadatta's list. This agreement leads us to infer that Hemacandra and Jayadatta are not much removed from each other in their chronology, especially when we remember that Hemacandra has recorded

scholars interested in this nomenclature to throw more light on it from non-Sanskrit sources, which are likely to contain some special treatises on horses like *Xenophon's* Greek treatise and the Sanskrit treatises of *Śālihotra*, *Jayadatta*, and *Nakula*.

(Continued from the previous)

these names as current in his time. Secondly Jayadatta expressly states that he has recorded the current names as the old terminology given by शालिहोत्र and others had fallen into disuse.

**21. A Rare Manuscript of Rāmacandra-
daya, an Unknown Mīmāṃsā Work
by Bāla Gādegila (Between A.D.
1675 and 1775)***

In the Rajapur Pāṭhaśālā Sanskrit Manuscripts Collection there is a small collection of Mss called the Shevaḍe¹ Collection acquired in 1931. Through the favour of my ever alert friend Pandit Raghunatha Śāstri Patankar in charge of the above collection I could get for examination a rare Ms of a *Mīmāṃsā* work called the *Rāmacandra-Candrodaya* composed by one “बाल गाडेगिल” or Bālaśāstri Gāḍgil. The Ms consists of about 77 folios² on thin and worn-out country paper. The size of the Ms is 9½ ins. by 4 ins. Each folio contains about 11 lines, each line containing about 33 letters. The Ms appears to be about 150 years old. It begins as follows :—

“ श्रीगणेशाय नमः ॥

श्रीरामार्पितसर्वस्वः श्रीरामांग्रिप्रसादतः ।

मीमांसाभाट्टगुप्तार्थान्विवृणोमि यथामति ॥ १ ॥

धातुतत्कृत्कारकार्थः खंडदेवैर्निरूपितः ।

गाडेगिलेन बालेनावशिष्टार्थो निरूप्यते ॥ २ ॥

धर्मो द्वादशलक्षण्यामुक्तो जैमिनिना स्फुटः ।

अथातो धर्मजिज्ञासेत्यादिना विवृणोमि तं ॥ ३ ॥

श्रीतर्कांग्रि समुत्सृज्य खंडदेवैस्तु कौस्तुभः ।

बलाबलाधिकरणपर्यंतः प्रकटीकृतः ॥ ४ ॥

मीमांसाब्धेः खंडदेवैर्यावान् कौस्तुभ उद्धृतः ।

ततोऽवशिष्टं श्रीबाल उद्धर्तुं यततेऽधुना ॥ ५ ॥

श्रीरामांग्र्यावपणीय मीमांसाद्यांग्रिकौस्तुभा ।

मीमांसाब्धेरुद्धरति बालो गाडेगिलोऽधुना ॥ ६ ॥

विनयो गुरुसंप्रदायसिद्धो

गुरुपुण्यैरखिलैरवाप्यते ।

* Journal of G. Jha Research Institute, Vol. IV pp. 105-111.

1 The Mss in the Shevaḍe Collection bear the following printed label : —

“विखारेंगोठणेंप्राप्तनिवासिभिः शेवडोपाह्वैः श्रीगोविंदशास्त्रितनुजैः शिवरामशर्मभिर्ब्रह्मभूतस्य

स्वपितुः स्मरणार्थं पितृसंगृहीतोऽयं ग्रन्थः परमप्रीत्या समर्पितः शके १८५३ मार्गशीर्षमासे ”

2 All the folios are damaged at one corner by moths ; some portions of the text on each folio have thus been lost.

सुकुमार कुमारिलीव वा

रचनेनैव मया स दृश्यते ॥ ७ ॥

तद्विद्वांसानुगृह्यतु चित्तश्रोत्रैः प्रसादिभिः ।

संतः प्रणयवाक्यानि गृह्णति ह्यनसूयवः ॥ ८ ॥

न चांद्रातीव कर्तव्यं दोषदृष्टिपरं मनः ।

दोषोद्घाविद्यमानोपि तच्चित्तानां प्रकाशते ॥ ९ ॥

कुतो वा गृह्यते दोषं सूरयो मद्विधोक्तिषु ।

नेष्यते यः परस्यापि स स्वयं गृह्यते कथं ॥ १० ॥

निर्दोषत्वैकवाक्यत्वं न वा लोकस्य दृश्यते ।

सापवादायतः केचिन्मोक्षस्वर्गावपि प्रति ॥ ११ ॥

आगमप्रवणश्चाहं नापवाद्यः स्खलन्नपि ।

न हि सद्वर्त्मना गलन् स्खलितेष्वपोद्यते ॥ १२ ॥

यथा कथंचिदारब्धा त्रयीमार्गानुसारिणी ।

वागवृत्तिरल्पसारापि श्रद्धधानस्य बोधते ॥ १३ ॥

मीमांसाशास्त्रतेजोभिर्विशेषेणोज्ज्वलीकृते ।

वेदार्थज्ञानरत्ने मे तृष्णातीव विजृम्भते ॥ १४ ॥

गाडेगिलेन बालेन लिखितं पंडितोत्तमैः ।

शोधनीयं विचार्यैव भूष्यं च सुविचारतः ॥ १५ ॥

अथातो धर्मजिज्ञासा अथ वेदाध्ययनानंतरं etc.,

The Ms contains references to a few works and authors as follows:—

- (1) खंडदेव and his कौस्तुभ—fol. 1 ; (2) जैमिनी—fol. 1, 2; (3) कुमारिलीय fol. 1 ; (4) बाल गाडेगिल (author) fol. 2 ; (5) कापिलानाम् fol. 2 ; (6) भाष्य-वार्तिक fol. 8, 11, 18, 71 ; (7) भाष्यकार—fol. 9. (8) भगवान् सूत्रकारः — fol. 10 ; (9) शास्त्रदीपिकायाम्— fol. 10 ; (10) न्यायसुधाकारः—folio 11; (11) पार्थसारथिना folio 12, 31, 40, 55 ; (12) वार्तिककृद्भवः— folio 12, 23, 25, 52, 55, 60, 75; (13) विष्णुपुराणे—folio 13; (14) योगिमाहेश्वरादीनां मतं—folio 18; (15) महाभाष्योक्तेः—folio 24 ; (16) बौद्धैः—folio 27 (“ वीचीतरंगादिन्यायः ”), 29 ; (17) नैयायिकानाम्— folio 28, 37, 40, 56 ; (18) तार्किकाः—folio 35, 43 ; (19) भवदेवीयाः—folio 40 ; folio 41—Colophon: — “ इति श्रीमत्परम ... श्रीरामचंद्र शिष्येण ... विरचिते ... प्रत्यक्ष ... संपूर्णः ॥ अथानुमानं निरूप्यते ” (the name “ तर्ककौस्तुभः ” is written in the margin near the Colophon); (20) वार्तिके—folio 41; (21) भाष्ये—folio 42; (22) तर्कभाष्ये—folio 45 ; (23) न्यायरत्नमालायाम्—folio 47; (24) वैशेषिकाः—folio 43; Folio 54— “ अथोपमानं निरूप्यते । उपमितिकरणमुपमानं ”; Folio 60— “ अथार्थापत्ति निरूप्यते । ”; Folio 70— “ इत्यार्थापत्तिः ॥ अथानुपलब्धिनिरूप्यते ॥ ”; (25) भगवान् पतं-जलिः—folio 78; Folio 77 (a) “ इति श्रीमद्रामचंद्रचंद्रोदयेऽनुपलब्धिनिरूप्यः संपूर्णः ॥ ”—

Folio 77 (b)—“अथ शब्दो निरूप्यते”. The Ms. breaks on this folio and ends with the words “... वृक्षोमही...”

From the foregoing data gathered from this Ms. we get the following information:—(1) The author of this *mīmāṃsā* work is “बाल गाडेगिल” (See verses 2, 6, 15). (2) The name of the work is “रामचंद्रचंद्रोदय” as stated in the colophon on folio 77 (a). The name “तर्ककौस्तुभ” has been recorded in the margin near the colophon on folio 41. (3) The author may have been a pupil of “श्रीरामचंद्रसरस्वतीपूज्यपाद” as stated in the colophon on folio 41 and as appears from the name of the work viz. “रामचंद्रचंद्रोदय” recorded in the colophon on folio 77 (a). Some later hand has scratched out the expression “सरस्वतीपूज्यपाद” from the colophon on folio 41 viz. “श्रीरामचंद्रसरस्वतीपूज्यपादशिष्येण etc.” (4) The present work “रामचंद्रचंद्रोदय” was composed by बाल गाडेगिल with a view to supplementing the work of खण्डदेव viz. कौस्तुभ or मीमांसा-कौस्तुभ (verse 2 “अवशिष्टार्थो निरूप्यते” and verse 5 “अवशिष्टं उद्धर्तुं यत्ते”). Perhaps this statement is responsible for the title “तर्ककौस्तुभ” entered by a later hand on folio 41. (5) Verse 1 at the beginning uses the expressions, “श्रीरामार्पितसर्वस्वः” and “श्रीरामोन्निप्रसादतः” which may suggest that the author was a devotee of God श्रीराम and a pupil of a *guru* of the name श्रीराम. The title “रामचंद्रचंद्रोदय” is in harmony with this suggestion.

As the present work mentions the great *mīmāṃsaka* of Benares, viz., *Khaṇḍadeva* and his work “*Kaustubha*,” it is later than him. In my paper on the “Chronology of the works of *Khaṇḍadeva*” in the *D. R. Bhandarkar Volume*, I have recorded the following dates of *Khaṇḍadeva* and his works:—

A. D. 1641—Date of a Ms. of his भाट्टदीपिका.

A. D. 1657—Signature of *Khaṇḍadeva* on a निर्णयपत्र,
drawn up at मुक्तिमंडप at Benares.

A. D. 1660—Date of a Ms. of his मीमांसाकौस्तुभ at the B. O. R. Institute.

A. D. 1664—Date of India Office Ms. of भाट्टदीपिका.

A. D. 1665—Date of *Khaṇḍadeva*'s death recorded by his pupil
बालमुनि in A. D. 1708.

In view of the above chronology we may safely conclude that *Bala-Gāḍagila*, the author of the *Rāmacandra-Candrodaya* is later than A. D. 1665 and is possibly earlier than A. D. 1800 in view of the age of the

Rajapur Ms of the *Rāmacandra-candrodaya* as observed by me already in this paper. Accordingly we may tentatively put *Bāla Gādegila* between say A. D. 1675 and 1800.

The surname "Gādegila" is current among the Chitpāvan Brahmins of Mahārāṣṭra at present. As *Bāla Gādegila* does not record his parentage or other particulars about himself or his family it is difficult to identify him. However, let me attempt his identification on the strength of Maratha records of the period, A. D. 1700 to 1800.

The Gujarati poet Deva Śaṃkara in his *Alaṃkāramañjūṣā* (edited by S. L. Katre, Ujjain, 1940) refers to an eminent Paṇḍita of the name "बालकृष्णशास्त्रि" (highly honoured by Peshwa Madhav Rao I) in the following verse —

“अयं न दोषो न गुह्यं मिथो
न चाक्षिपात्तापि सुरेश्वरवन्द्यः ।
सुपूजितो माधवरायराज्ञा
श्रीबालकृष्णामिषशास्त्रि एषः ।”

For identifying the *Bālakṛṣṇaśāstri* of the above stanza myself and Mr. Katre searched in contemporary records. The result of this search is recorded by Mr. Katre in Appendix B (pp. 289-297) of his edition of the *Alaṃkāramañjūṣā*. The name-sakes of *Bālakṛṣṇa Śāstri* found in contemporary records are as follows :—

(1) *Bālakṛṣṇa Dikṣita Pāṭaṅkar*, holding great influence with the Peshwas.

(2) A list dated 10-8-1773 (*Peshwa Daftar* Vol. 32, Pages 107-112, Document No. 192) mentions charities given away by Ramābāī, wife of Peshwa Mādhav Rao I, prior to her committing *Satī*. This list mentions one बालकृष्णशास्त्रि to whose wife some jewels were given away by Ramābāī.

(3) *Peshwa Daftar* Vol. 43, Page 33—Document No. 38 dated 3-4-1772 addressed to Peshwa Madhava Rao I, is a letter by one Kuppā Śāstri of Kumbhakoṇa, in which he binds himself not to carry on medical practice in future.

This document is endorsed by witnesses among which we find the signature of one *Bālakṛṣṇa Śāstri Jānārdan Śāstri Gādegila* as follows:—

“साक्षी—

बालकृष्णशास्त्री जानार्दनशास्त्री गाडेगिल नृसिंहशास्त्री काशीनाथशास्त्री दिवेकर” etc.,

(4) *P. D. Vol. 32, Document No. 191* dated 3-6-1773 is a list of charities given away at the *Satī* of Ramābāī to persons of Peshwa's royal circle. This document shows a recipient “लक्ष्मीबाई गाडेगिल” receiving

Rs. 2000. Mr. Katre suggests by way of a guess that this *Lakṣmibai Gādagila* may have been the wife of बालकृष्णशास्त्री गाडेगिल referred to above.

(5) Grant Duff in his *History of the Marathas* (4th Edn. 1878), Vol. I, Chap. XXI, Page 623 mentions one "Bāl Kishen Gargeel" as head of the Poona Nyadeiish, or Court of Justice, associated with Bālāji II, who appointed him about A.D. 1749 as his first न्यायाधीश or Chief Justice. In 1759 Rāma Śāstri Prabhūne succeeded this Bāla Kṛṣṇa Śāstri.

I am concerned in the above references with the name-sakes of "बाल गाडेगिल", the author of the *Rāmacandra Candrodāya* (see Nos. 3 and 5 above). In particular the form of the surname "गाडेगिल" in the signature "बालकृष्णशास्त्री जनार्दनशास्त्री गाडेगिल" on a document of 3rd April 1772 is exactly identical with that recorded by the author of the *Rāmacandra-Candrodāya*, who calls himself "बाल गाडेगिल" in three different verses in the introductory portion of the work. If this identification is accepted we are led to conclude that the author of the *mīmāṃsā* work before me in the form of the Rajapur Ms was living in A. D. 1772, presumably as a highly respected old Paṇḍita at Poona. Whether this *Bālakṛṣṇa Śāstri Gādegila* is identical with "Bāl Kishen Gargeel," the *Nyāyādhiśa* of the Peshwa, say between A. D. 1749 and 1759 as stated by Mr. Katre, cannot be definitely determined at present.

It is difficult to say what other Sanksrit authors of the Gāḍgil family¹ flourished before A.D. 1800. I know only one such author viz., Vaidyanātha Gādagila, the author of a commentary on the *Tarka-Saṃgraha* of Annambhaṭṭa, called the *Tarkacandrikā* represented by Ms No. 736 of 1882-83 (folios 37) in the Government Mss Library at the B. O. R. Institute, Poona. This Ms was written in Śaka 1644 (= A.D. 1722) by one Jayarāma. The colophon of the Ms reads as follows:—

“इति श्रीगाडगिलोपनामक रामकृष्णभट्टात्मजवैद्यनाथभट्टकृततर्कचंद्रिका स ॥ ६ ॥”

It is clear from this colophon that the author of this commentary is *Vaidyanātha Rāmacandra Gādgila*, who is evidently earlier than A. D. 1722, while *Bāla Gādegila*, the author of the *Mīmāṃsā* work *Rāmacandra-*

1 I note some names of persons of the Gāḍgil family, which I noticed while studying the subject of the present paper:—

(1) *Sammattipatra* of Benares Pandits dated 1865 A.D. bears the signature “गाडगीलोपाह्व सीतारामशर्मणः” (See p. 34 of Appendices to R. B. Gunjekar's, *सरस्वतीमंडल*, Bombay, 1884).

(2) See पेशवाईचे सावलीत by N. G. Chapekar (1937), pp. 114 (वाईचे); केशवभट्ट, 84; कोंडोजीबाजी, 258.—“केशवभट्ट” गाडगील सातारकर” (p. 84) is referred to in a document of A.D. 1777. Other persons are of later date.

Candrodaya is later than A. D. 1700. In what way *Vaidyanātha* is connected with *Bāla* cannot be determined at present. I hope some members of the *Gāḍgil* family, who may be interested in the history of their family, will try to trace in their genealogies these two *Gāḍgila* authors, one of whom belongs to the 17th century, while the other belongs to the 18th century.

22. A contemporary Sanskrit tribute to the musical talents of Tānasena, the greatest musician of Akbar's court, and its historical Perspective *

For any Indian National Biographical Dictionary, if such a work is undertaken by our National Government in future years, the reconstruction of the life-history of every celebrity of ancient and mediaeval India is absolutely essential. Such a life-history must be based, as far as possible, on contemporary sources. During the last twenty-five years I have published papers on numerous Sanskrit authors and their works. In these papers I have taken care to record every bit of information about the life-history of these authors, based on documentary evidence. I have also brought to light many authors and historical personalities, unknown to the historians of literature, culture and political history. Recently I published a paper¹ on Vidyādhara, the Bengali architect of Sevai Jaipur, who was a minister of Maharaja Sevai Jaising of Amber (A. D. 1699-1743) and recorded in it some contemporary tributes to this great Bengali from his contemporaries. It is necessary to record in a similar manner contemporary tributes to other celebrities in the domain of literature, music, art and allied subjects with a view to getting an authentic picture of their life-histories.

I propose in the present paper to record a contemporary tribute to TĀNSEN, the celebrated musician of Akbar's court, about whom we hear many stories, sometimes of a mythical character.

In the *Madhyayugina Caritrakośa* by S. Chitrav Shastri (Poona, 1937, p. 424) I find the following information about Tānsen :—

* *Journal of S. V. Ori. Institute, Tirupati, Vol VIII, Part I, pp. 1-8.*

1. Vide pp. 285-294 of Dr. C. Kunhan Raja Volume, Madras, 1946. Since the publication of this paper I have received the following additional information about Vidyādhara from my friend Mr. Bimalacharan Deb of Calcutta in his letter of 4-12-1946 :— "You will be interested to know that about 42 years ago (to be precise in 1311 Bengal style, corresponding to 1904-05 A. C.) an article on Vidyādhara appeared in the *Vaṅgiya Sāhitya Parishat Patrikā* of Calcutta. In this article a fair amount of information was given regarding him personally and his family and descendants and also the times in which he flourished. In that article there is a half-tone reproduction of a painting, showing Vidyādhara and his eldest son Murlidhara. This painting, the writer says, was in the possession of Surajbux, a descendant of Vidyādhara. The painting is "old style", but the writer does not say if it was contemporary or not." I have to thank Mr. Deb very much for the above information, unknown to me. I have requested Mr. Deb to publish a summary of the Bengali article on Vidyādhara in some Oriental journal along with the picture of Vidyādhara and his eldest son.

"TĀNSEN—(c. A. D. 1560) He was a *Gauḍa* Brahmin by caste. His father's name was Makaranda Pāṇḍe. He was resident of Gwalior. His father made a vow to a Muslim saint Muhammad Ghosā for the birth of a son. Tānsen was born as a result of this vow. The previous name of Tānsen was TANNA-MITRA. He had an extra-ordinary imitative faculty. He could imitate the sound of any animal perfectly. Once a saint of the name Haridāsa Bābā was staying in his garden. Having observed Tānsen's imitative faculty the saint requested Tānsen's father to give Tānsen in his charge with a view to making Tānsen an expert musician. The father agreed to this request and Tānsen learnt music from Haridāsa Bābā and then returned to Gwalior.

Later the fame of Tānsen reached Emperor Akbar, who brought him to his court where he was included among the nine jewels of the court. Akbar honoured him very much.

He has composed many *dhrupadas* in different *rāgas*, some of which are his own inventions. In some of these *dhrupadas* he has incorporated the name of his royal patron, Akbar. He died at the age of 63 years. The *rāgas* invented by him are *Miyā Malhār*, *Miyā Toḍī*, *Miyā Sarang* etc.

Once Tānsen and Akbar together listened to the singing of Tānsen's *guru*. At this time Akbar questioned Tānsen: Why should there be so much difference between your singing and that of your *guru*? Tānsen replied that his *guru* Haridāsa Bābā sings according to his mood but he himself has to sing in obedience to Akbar's wishes."

In the above account of Tānsen's life and achievements the editor of the *Caritrakośa* has not recorded the source from which he has drawn the information about Tānsen; hence it is difficult to verify it.

In the *Oriental Biographical Dictionary* by T. W. Beale (revised by H. G. Keen, London, 1894) page 400, I find the following remarks on Tānsen:—

"TĀNSEN—A celebrated Hindi musician or Singer who flourished in the time of Akbar and was employed by him. He was originally in the service of a Rāja named Rāmchand and was sent to court at the special request of the Emperor. He died in the 34th year of that monarch's reign A. D. 1588, A. H. 996."

The musicians in India, both vocal and instrumental, ever since the Musalmān conquests, who have been highly esteemed and whose names

are handed down to posterity with much respect by different authors, are as follows:—Gopāl, Amīr Khusro, the poet, Baijū, Bhāno, Pāṇḍwā, Bakshū Lohang, Sultan Husain Sarqi of Jaunpur, Rāja Mān of Gwalior, founder of the *dhurpad*, in whose time also lived the four following:—Chārju, Bhagwān, Dhondhī and Dalu: Tansen, Subhān Khān, Sūrgayān Khān of Fathapūr, Chānd khān, and his brother Sūraj khān, TANTARANG KHAN, the son of Tānsein, Madan Rāe, Rāmdās and his son Sūrdās, a blind moral poet and musician, Bāz Bahādur, Munḍia, Mian Paṇḍ, Mian Daud Mulla Is-haq, Shaikh Khizir, Shaikh Beichū, Hasan Khān Teini, Sūrat Sein and his brother Lālā Deibī, Mirza Aquil, Mian Shori, Ghutāmī, Lal Khān¹ Nilam Prakāsh, and the *Bīn* players, Firoz khān and Naubat khān."

Beale's account of Tānsein is evidently based on non-Sanskrit sources. I record below a tribute to Tānsein and his musical talent from a contemporary Sanskrit Kāvya called the *Virabhānūdaya Kāvya*, composed by its author Mādhava about A. D. 1555 according to Dr. Hiranand Shastri. Canto X of this Kāvya deals with the reign of Rāmacandra, the Baghela ruler of Rewa, who was a patron of Tānsein. This Rāmacandra is identical with Raj Ramchand mentioned as Tānsein's employer in Beale's article on Tānsein. This canto tells us that Rāmacandra was a great patron of music. He lavished his munificence on Tānasena, the renowned musician of India, to whom, being pleased with his *dhruvadas* he gave countless wealth. Tānasena was music incarnate. His *dhruvadas* became very famous and are sung even now. The following verses of Canto X refer to Tānasena and his enchanting *dhruvadas* and *rāgas* which had made a name for him before A. D. 1555, when this Kāvya was composed:—

Page 121 – 122

“ गान्धर्वविद्यामयदेहभाजे यस्तानसेनाय कलाविदेऽदात् ।

रागं प्रतीह प्रतितानमेतत् प्रतिधुपकोटिशशाङ्कटङ्काः ॥ २६ ॥

अष्टौ स यामान् नयति स्म तेन रागादिना तत्समुदीरितेन ।

वर्षादिकालं गमयन् महीन्द्रः सोऽवागमं तत्र (ऽवागमत्तत्र) निमेषमात्रम् ॥ २७ ॥

हाहाहुहु (हू) तुम्बुरुनारदाद्यैः क्वचित् क्वचित् काचन भाति विद्या ।

स सर्वभाषाचतुरः समस्तविद्याधरोऽसौ विधिना व्यधायि ॥ २८ ॥

भूतो भविष्यन्नपि वर्तमानो न तानसेने सदृशो (नसमो) धरण्याम् ।

तथा (ऽ) प्रसिद्ध्या त्रिदिवेऽपि मन्ये नैतादृशः कोऽप्यनवद्यविद्यः ॥ २९ ॥

1. Edited by K. K. Lele and Anant Shastri Upadhyaya with Text and Translation into English together with a critical analysis by Hiranand Shastri: Published by the Rewa Darbar, 1938. — The rare MS of the *Virabhānūdaya Kāvya* was written at Benares by a Kāyastha, Tulsidāsa, son of Kṛṣṇadāsa in A. D. 1591.

दुर्लभ्यशैलोपरिसिन्धुमण्ये द्वीपान्तरालेऽपि बिले वने च ।
 श्रीरामचारित्रसुधाभिषिक्ता यस्य ध्रुपज्जीवति सर्वकालम् ॥ ३० ॥
 तत्रैव तत्रैव वचो विलासा यत्रैव (यत्रैव) जनाश्चरन्ति ।
 यत्रैव यत्रैव वचांसि नूनं सा तानसेनोक्तिरुदेति तत्र ॥ ३१ ॥ ”

The free translation of the above stanzas as given by the editors is as follows :—

- “ 26. *Tānasena*, the celebrated singer of his court, was indeed music incarnate. *Rāmacandra* gave a crore of silver *ṭaṅkas* for every tune he sang.
27. He passed the whole day in listening to his songs and considered the succession of seasons as an instant in duration.
28. *Tānasena* was conversant with all languages and all the niceties of the art of singing and seemed to surpass the celestial songsters *Hāha*, *Hūhū*, *Tumburu* and *Nārada*.
29. *Tānasena* had no equal in the past and present times and probably none would equal him in the future and in the heavens also there is none so proficient.
30. Immortal are his strains, which pervade the universe and are steeped in the nectar of *Rāmacandra*'s glories.
31. Wherever human speech shows its excellence *Tānasena*'s songs are sung. ”

From the above Sanskrit tribute to *Tānasena* of c. A. D. 1555 we may now turn to *Ain-i-Akbari*¹ of c. 1590 A. D., in which we get the following information about this greatest musician of Akbar's court :—

Page 406 — “ 89 *Rājah Rāmchand Baghelah* *Rāmchand* was the patron of the renowned musician and singer *Tānsin*, regarding whom *vide* the List of Musicians at the end of this book. His fame had reached Akbar; and in the 7th year the emperor sent *Jalāluddin Qūrchi* (No. 213) to *Bath* to induce *Tānsin* to come to *Agra*. *Rāmchand* feeling himself powerless to refuse Akbar's request, sent his favourite with his musical instruments and many presents to *Agra*, and the first time that *Tānsin* performed at the court the emperor made him a present of two lakhs of

1. Trans. by H. Blochmann, Vol. I (*Bib. Indica*) Calcutta, 1868. Pages 406, 476, 612. 613.n — Footnote 1 on Page 612 by Blochmann reads:— “ Regarding *Tānsen*, or *Tānsain* or *Tānsin* *vide* p. 406. *Rāmchand* is said to have once given him one crore of *ṭaṅkas* as a present. *Ibrāhīm Sūr* in vain persuaded *Tānsen* to come to *Agrah*. *Abul Fazl* mentions below his son *Tāntarang khān* and the *Padishahnāmah* (II-5 an interesting passage) mentions another son of the name *Bilās* ”

Rupees. Tānsin remained with Akbar. Most of his compositions are written in Akbar's name, and his melodies are even now-a-days everywhere repeated by the people of Hindūstān."

Page 475 - "213. *Jalāl khān Qūrchī* — Akbar was much attached to him. In the 5th year, he was sent to Rāmchand Bhagelah (No. 89) with the request to allow *Tānsin* to go to court."

Page 612 - " *Imperial Musicians* ... His Majesty pays much attention to music musicians at court, *Hindus, Irānis, Turānis, Kashmīris*, both men and women *Principal musicians*.

1. *Miyān Tānsen*. A singer like him has not been in India for the last thousand years.

2. *Bābā Rāmdās of Gwalior, a singer*"
(names of 34 more musicians are recorded here)

Page 613 - footnote 3:— "During Shah Jahān's reign we find JAGANATH who received from Shah Jahān the title *Kabrāi*; Dirang Khān and Lāl Khān who got the title *Gunsamundar* (ocean of excellence). Lāl khān was son-in-law to Bilās, son of Tānsen. Jaganāth and Dirang khān were both weighed in silver and received each 4500 Rupees."

The statement of Blochmann that Rāmchand gave one crore of *ṭaṅkas* to Tānsen as present is corroborated by the *Virabhānūdaya Kāvya* (X 26) which states:—

“ गान्धर्वविद्यामयदेहभाजे यस्तानसेनाय कलाविदेऽदात् ।

रागं प्रतीहप्रतितानमेतत् प्रतिधुपत्कोटिशशङ्कटङ्काः ॥ २६ ॥ ”

Ramchand gave one crore of *ṭaṅkas* for every *dhrupada* Tānsen sang.

Vincent Smith in his *Akbar the Great Mogul* (Oxford, 1917), p. 50, states that Bāz Bahadur, the king of Malwa, was an expert in music and song and “like Tānsen, was reputed to have received instruction from *Adali* or Muhammad Shāh Ādil, the last of the Sūr kings (*Badāoni*, tr. Ranking, i. 557)”

The *Virabhānūdaya Kāvya* (X. 13) refers to ईदिलि in the following stanza:—

“ स ईदिलिस्तं शरणागतोऽभूत् स्वयं सुरत्राणमहम्मदादिः ॥ १३ ॥ ”

Dr. Hiranand Shastri has identified सुरत्राणमहम्मद ईदिलि with *Sultān Muhammad Sūr Adali* (vide p. 17 of his *Critical Analysis*), who gave instruction to Tānsen in music. It is interesting to note that this reference to (Tānsen's guru) ईदिलि or *Adali* occurs in the very canto in which we find the verses referring to Tānsen and his musical talents (X. 26-31).

Speaking of "*Tānsen and music*" Vincent Smith observes (pp. 61-62 of *Akbar the Great Mogul*):—

"Akbar, although engaged in so much troublesome business in various departments, was not indifferent to the pleasures of life. He took special delight in music and song and seems to have had a considerable knowledge of the technicalities of those arts. About this time (1562) he required Rājā Rāmchand of Bhath or Rewā to send to court Tānsen of Gwalior, who was universally recognized as the premier musician and singer of the age. Tānsen, who became a Musalmān subsequently was received with marked favour and liberally paid. He is credited by Abu-l Fazl with having introduced 'great developments' into his art. Conservative Hindu musicians take a different view and accuse him of having falsified the traditional *rāgas*, two of which, *Hindol* and *Megh*, have disappeared since his time. Such critics hold that the influence of Tānsen was deleterious to the musical science of India.¹ It would seem possible that he may have violated the ancient Hindu canons and sought to modernize his art by making changes to suit Muslim taste. Few people have a right to express any positive opinion on the subject and the author of this book is not included among those few."

On p. 100 of his *Akbar*, Smith gives an account of the surrender of Kālanjar by Rājā Rāmchand of Rīwā A. D. 1569 and refers to this Rājā as "the chief who had surrendered Tānsen, the musician, to Akbar's demand." On p. 59, Smith mentions the personal friends of Akbar, called the "nine jewels" (Blochmann, *Āin*, Vol. i, p. 474, No 205; and the *nauratna* picture in the Victoria Memorial Collection, Calcutta. — The *nauratna* or "nine jewels" meant nine friends namely Rājā Birbal, Rājā Mānsingh, Rājā Todar Mall, Hakim Humām, Mullā Dūpiyāza, Faizī, Abu-l Fazl, Mirza Abdu-r rahīm, Khān Khānan and Tānsen.)" On pages 422-423 Smith makes the following remarks about Tānsen:—

"All authorities and traditions are agreed that the best performer at Akbar's court was *Miyān Tānsen* whom Akbar in the 7th year of the reign had required the Rājā of Rīwā to surrender. Abul Fazl declared that "a singer like him has not

1. "A H. Fox Strangways, *The Music of Hindustan*, page 88 (Oxford, 1914) For the theory of the Hindu *rāgās* or "musical modes" see that work and H. F. A. p. 380. The subject remains extremely obscure. The concluding section of *Āin* 80, Book II of *Āin*, tr. Blochmann vol. 1. pp. 611-18 deals with the musicians of the imperial court. See also Ch. XV, post."

been in India for the last thousand years." He was a close friend of Sūr Dās, and like many of his contemporaries, received much of his musical education at Gwalior, where Rājā Mān Singh Tomār (1486-1518) had founded a school of music. Tānsen became a Muhammadan, assumed or was given the title Mīrzā, and is buried in Muslim holy ground at Gwalior. Unfortunately, he permitted himself to be ensnared by the prevailing vice of Musalmans in that age. His talents included the composition of verse. The date of his death does not seem to be recorded but he certainly continued to serve in the court of Jahāngīr (For Akbar's music and Tānsen see *ante* chap. iii; *Āin*, Vol. i, pp. 51 (*Āin*, 19 with plates) and 611; *A. N.*, ii, 279; Grierson *Vernacular literature* No. 60 etc.; *A. S. R.*, ii, 370, with description of Tānsen's tomb; A. H. Fox Strangways, *The Music of Hindustan*, Oxford, 1914, p. 83. Jahāngīr confirms Abul Fazl's opinion of Tānsen's skill (*Jahāngīr R. B.*, i, 413). *Tānsen* is labelled as *Mīrzā* in the *nauratna* drawing. Rājā Mān Singh Tomar of Gwalior must not be confounded with his namesake, the Kachhwāha of Amber (Jaipur). A good full-length portrait of Tānsen, on a small scale, is included in a well-executed picture of Jahāngīr's reign, depicting a court-group, which is in the possession of the Royal Asiatic Society).

On p. 484 Smith refers to the *Portraits of Akbar's friends and contemporaries*. About Tānsen's portrait he writes:—

"The Sketches in Vol. lvii of the Johnson Collection, already mentioned, include some worthy of reproduction. The best is No. 44, a slightly tinted sketch of Tānsen, the musician. A good full-length portrait on a small scale of the same personage is included in a picture of Jahangir's time, belonging to the Royal Asiatic Society, and hung on the staircase."

The foregoing extracts from Vincent Smith's *Akbar the Great Mogul* give valuable information about the life and achievements of Tānsen but they do not contain any information about the career of Tānsen at the court of Rāmachandra, the Baghela king of Rewa.

Some information about Tānsen has been recorded in the *Mahārāṣṭriya Jñānakośa* by S. V. Ketkar. I note some points from this information:—

Vol. XV (1925) (त) ४२ — तानसेन गंधर्व a *Gauḍa Brāhmaṇa* — tradition about his acquiring proficiency in music from a *Gandharva*. — Akbar's

favourite—His original connection with a Hindu Raja, Ramacandra.—Tradition about Akbar going as a bearer of musical instruments to hear the music of Tānsen's *guru* Haridāsa Svāmī—picture of Tansen, available (see ज्ञानकोश Vol. V, p. 184)—Death of Tānsen in A. D. 1588, thirty four years after Akbar's coronation—His name is so much respected among musicians that at the bare mention of his name they twist up their ears and bow to him—His tomb at Gwalior [भ. कोश; सं. का. सूचि]

Vol. V (1922) pp. 183-184—तानसेन (in the article on the history of Indian Music)—Development of court in Akbar's reign.—Tānsen was one of the pupils of a Hindu Saint, *Haridāsa Svāmī* residing at Vṛndāvan on the banks of Jumna. Tradition about Akbar's visit in disguise to *Haridāsa Svāmī*—Raja Mansingh of Gwalior, a great patron of music, supposed to be the originator of *dhrupad* music—Two classes of Tānsen's followers:—(1) रवाबियर and (2) बीनकार—Tānsen invented a musical instrument called रवाब—He also used वीणा or बीना—These two classes of Tānsen's followers are still found at Rampur.

I close these notes on Tansen with a request to my South Indian friends to record any references to this celebrated musician in datable South Indian sources, Sanskrit or non-Sanskrit.

**23. Vāstuśiromani, a work on Architecture
by Śaṅkara, the Guru of Śyāmasāha,
son of Mānanarendra — After
c. A. D. 1550 ***

Aufrecht records the following MSS of a work on architecture called the *Vāstuśiromani* :—

CC I, p. 568 — “ वास्तुशिरोमणि archit. Pheh. 9.

— by Maharaja Śyāmasāh Śaṅkara, N. P. 92 ”

CC II, p. 224 — Do — Ulwar 1963.

All the MSS mentioned by Aufrecht in the above entries are inaccessible to me.

In 1947 my friend Śrī P. A. Mankad of Sabarmati presented to the B. O. R. Institute a Devanāgarī copy of a MS of the *Vāstuśiromani*.¹ This copy was obtained in 1927 by Śrī Mankad from Pandit Bhavani Dutt, late Secretary to the Maharaja of Tehri (Garhwal) through Pandit Narahari of Badrinath. The original MS from which the present copy was made consisted of 83 folios, each folio containing about 10 lines on a page. The present copy consists of 153 pages, each page containing about 18 lines, and each line containing about 26 letters.

The MS begins as follows :—

“ श्रीमङ्गलमूर्तये नमः ॥

गण्डव्या...धरोलम्बमवानन्दकरं वरम्

लम्बोदरमहं वन्दे सिन्दूरद्युतिसुन्दरम् ॥ १ ॥

केलीकदम्बे विहिताऽवलम्बो विद्याधरालम्बितरम्यवेणुः ।

सुविद्युदम्भोदनिभः प्रभुर्मे पीताम्बरः श्यामतनुस्तनोतु ॥ २ ॥

पुष्पाणामिव वृष्टयः सरभसं वृन्दारकैः कल्पिता

चेतालैर्वहुमङ्गलाय कुतुकादुक्षिमलाला इव ।

नृत्योद्धूतशशाङ्कशेखरजटाजूटाचलप्रस्खलं

गङ्गाभ्रः कणिकाममाऽभिलखितं कुर्वन्तु विघ्नक्षतिम् ॥ ३ ॥

पर्युष्यप्रकटप्रतापविजितक्षमापालकश्रीभव -

* *Annals of the Bhandarkar Oriental Research Institute*. Vol. XXXV, pp. 35-41.

¹ Śrī Mankad's endorsement on this MS reads as follows :—

“ वास्तुशिरोमणि compiled by गुरुशंकर at the behest of King श्यामशाह of Tehri State. ”

चूडामौलिमणिप्रभातिसुभगप्रोत्तुङ्गसिंहासनः ।
 दानोद्यत्करकल्पवृक्षजनितासङ्ख्यातकल्पद्रुमः
 श्रीमान् माननरेन्द्रजो विजयते श्रीश्यामसाहो नृपः ॥ ४ ॥
 तद्विद्भिः परिशीलितानि बहुशस्तन्त्राणि सङ्ख्यावतां
 पूर्वेषां प्रविलोक्य सारमखिलं ज्ञात्वैव संक्षेपतः ।
 शाहस्यास्य नृपाज्ञया बुधवरः श्रीमान् गुरुः शङ्करो
 रम्यं वास्तुशिरोमाणं वितनुते विद्वज्जनप्रीतये ॥ ५ ॥
 ग्रन्थः कोपि.हभावगहनो विस्तारदुःस्थेऽपरः
 कश्चिन्मानविहीनवाक्यनिलयो निष्कर्षहीनः परः
 संक्षिप्ता सरला प्रमाणसहिता निष्कर्षयुक्ता तु मे
 हे धीराः परिगृह्यतां कृतिरियं सद्दर्शमसञ्चारिणी ॥ ६ ॥
 सन्तः कदाचिदिह चेदवधानहानि-
 र्हास्यं विधेयमिह नैव तदा भवद्भिः ।
 छिद्रेऽपि राजति मणौ वणिजः प्रयत्नैः
 कुर्वन्ति शुद्धतमयो गुणयोगमेव ॥ ७ ॥
 गृहस्थस्य क्रियाः सर्वा न सिद्ध्यन्ति गृहं विना ।
 यतस्तस्माद् गृहारम्भः कर्तव्यो गृहिभिः सदा ॥ ८ ॥”

The MS ends as follows on p. 123:—

“इति श्रीमन्महाराजाधिराजश्रीश्यामशाहगुरुशंकरकृतौ वास्तुशिरोमणौ गृह-
 प्रवेशनं नामाष्टमं प्रकरणम् संपूर्णम् । संपूर्णोऽयं ग्रन्थः श्री संवत् १९२८ का चैत्र २६
 गते लेखीदं पुस्तकम् माधवानन्देन श्रीधरानन्दशर्मणावलोकनार्थम्”

This copy was prepared by the scribe Mādhavānanda for the use of Śrīdharaṇanda in *Samvat 1928* (= A. D. 1872). *Vāstuśiromaṇi* is the work of Śaṅkara, the guru of King Śyāmasāha. References to works and authors mentioned in the MS are as follows:—

- (1) श्रीश्यामसाहो नृपः—p. 1.
- (2) गुरुः शंकरः—p. 1.
- (3) केशवपद्धतौ—p. 2, 4, 9, 10, 13, 16, 31, 32, 36, 41, 42, 43.
- (4) मात्स्यपुराणे—p. 2, 6, 7, 13, 14, 18 (मात्स्ये), 20, 51, 52, 58.
- (5) नारदसंहितायाम्—p. 2, 6, 9, 17, 18, 23, 24, 74 (नारद), 134.
- (6) नारदपञ्चरात्रे—p. 3, 4, 6, 7, 13, 76, 90 (पञ्चरात्रे).
- (7) नर्गः—p. 3, 6, 9, 10, 12, 13, 29, 32, 38, 135.
- (8) शौनके—p. 4, 5, 15, 21, 38, 41, 43, 52, 126.
- (9) केशववचनेन—p. 5.
- (10) वराहमिहिरादीनाम्—p. 6, 8, 11, 12, 52, 56, 63, 67, 71, 82.

- (11) वसिष्ठसंहितायाम्—p. 6, 17, 24, 41, 91.
 (12) ज्योतिर्गर्गं p. 7.
 (13) गौतमेन—p. 8.
 (14) पराशरः—p. 9, 63.
 (15) वशिष्ठः—p. 10, 12, 15, 19 (वाशिष्ठे), 29, 30, 32, 42, 49, 52, 75.
 (16) दीपिकायाम्—p. 10.
 (17) विश्वकर्मणि—p. 11, 15, 17, 18, 19, 20, 37, 80, 120, 138, 140.
 (18) चूडामणौ—p. 13.
 (19) संग्रहे—p. 14, 16, 17, 18, 25, 27, 30, 31, 32, 33, 35, etc.

Page 14—“इति श्रीमन्महाराजाधिराज इयामसाहगुरुशंकरकृतौ वास्तुशिरोमणौ भूपरी-
 क्षणं प्रथमम्”

- (20) रत्नकोषे—p. 15, 17.
 (21) हेमाद्रौ p. 16, 23.
 (22) राजमार्तण्डे—p. 18, 136.
 (23) महेश्वरः—p. 19.
 (24) विष्णुधर्मोत्तरे—p. 21.
 (25) सर्वसमुच्चये—p. 23, 27 (समुच्चये).
 (26) यवनेश्वरे—p. 23.
 (27) श्रीपतिः—p. 28, 38, 41, 141, 153.
 (28) त्रिविक्रमपद्धतौ—p. 29, 49, 52, 58, 59, 74, 75.
 (29) अग्निपुराणे—p. 29.
 (30) वसंतराजः—p. 29.
 (31) जगन्मोहने—p. 30.
 (32) गारुडे—p. 39.
 (33) वास्तुतन्त्रे—p. 42, 76.

Page 48—“इति श्रीमन्महाराजाधिराज इयामसाह गुरुशंकरकृतौ वास्तुशिरोमणौ
 कालादिनिरूपणं नाम द्वितीयं प्रकरणम्”

- (34) भरतशास्त्रे—p. 58.
 (35) चिन्तामणौ—p. 60.
 (36) वास्तुफलप्रदीपे—p. 62, 76 (वास्तुप्रदीपे), 141.
 (37) वास्तुविषयायाम्—p. 63.

Page 69—“इति श्रीमन्महाराजाधिराज वास्तुनिरूपणं नाम तृतीयं प्रकरणम्”

- (38) कूर्मयामले—p. 70.
 (39) वास्तुशास्त्रे—p. 75, 87 (वास्तुशास्त्रकाराः).

- (40) सूर्यसिद्धांति - p. 75.
 (41) सिद्धान्तशिरोमणौ - p. 77.
 (42) वार्षिकतन्त्रे - p. 77.
 (43) व्यवहारतिलके - p. 77.
 (44) रामवाजपेय्याम् - p. 77, 90.

Page 78 - "इति श्रीमन्महाराजाधिराज शल्यादिनिरूपणं नाम चतुर्थं प्रकरणम्"

- (45) ब्रह्मशंभुः - p. 78
 (46) शार्ङ्गधरः - p. 78.
 (47) कश्यपः - p. 86.
 (48) छंदोगपरिशिष्टे - p. 90.
 (49) शारदातिलके - p. 90.
 (50) किरणाख्यतंत्रे - p. 99, 103, 116, 117.
 (51) ज्योतिर्गर्गीये - p. 100, 111.
 (52) हिरण्यगर्भः - p. 103.
 (53) तंत्रोत्तरे - p. 105.

Page 106 - "इति श्रीमन्महाराजाधिराज गृहारंभस्तस्वरूपादि कथनं नाम पंचमं प्रकरणम्"

- (54) नन्दी - p. 108.
 (55) भरद्वाजः - p. 121.

Page 124 - "इति श्रीमन्महाराजाधिराज...द्वारस्वरूप तद्वेधकथनम् नाम षष्ठं प्रकरणम्"

- (56) ज्योतिषतंत्रशिरोमणौ - p. 152.

Page 146 - "इति श्रीमन्महाराजाधिराज प्रकीर्णं नाम सप्तमं प्रकरणम्"

The foregoing list of references gives us a good idea about the literature made use of by the author of the *Vāstuśiromaṇi* in the eight chapters (*prakaraṇas*) of his treatise on architecture. I shall now consider the chronological value of some of these references for fixing the earlier terminus for the date of the *Vāstuśiromaṇi* as follows :—

No. 21 — हेमाद्रि — Possibly Hemādri's work on *dharmaśāstra* called the *Caturvargacintāmaṇi* is referred to. Hemādri's date is about A. D. 1260.

No. 22 — राजमार्तण्ड — This appears to be a work on *jyotiṣ* by King Bhoja of Dhara (c. A. D. 1050).

No. 27 — श्रीपति — He is the author of some astronomical works. He flourished about A. D. 1050.

- No. 3* -- केशवपद्धति - This work is quoted freely in the *Vāstuśiromaṇi*. It is a work on *jyotiṣ* by Keśava, also known as केशवी or जातकपद्धति. This author flourished about A. D. 1496 (see p. 258 of *History of Indian Astronomy* by S. B. Dīkṣita, Poona, 1896).
- No. 41* -- सिद्धान्तशिरोमणि - This is the celebrated work on astronomy by Bhāskarācārya composed in Śaka 1072 = A. D. 1150 (see p. 246 of *Hist. of Ind. Astronomy* by S. B. Dīkṣita).
- No. 42* -- वार्षिकतन्त्र - This is the work on *jyotiṣ* by Viddaṇa, son of Mallaya. It is not much earlier than Śaka 1400 (A. D. 1478) See *Hist. of Ind. Astronomy* by S. B. D. - p. 292).
- No. 44* -- राम वाजपेयी - One of his works is dated Śaka 1371 = A. D. 1449 (see p. 476, foot-note, of *Hist. of Ind. Astro.* by S.B.D.).
- No. 49* -- शारदातिलक - This *tantra* by Lakṣmaṇa Deśika belongs to the 11th cent. A. D. (see p. 276 of J. N. Farquhar's *Outline of Religious Literature of India*, Oxford, 1920).
- No. 48* -- व्यवहारतिलक - This work on judicial procedure has not yet come to light. Its author Bhavadevabhaṭṭa lived about A. D. 1100 (see p. 305 of P. V. Kane's *History of Dharmaśāstra*, Vol. I, B. O. R. Institute, Poona, 1930).

The references to *Keśavapaddhati* (about A. D. 1496) and *Rāmavājapeyī* (A. D. 1449) in the above list of datable references enable us to conclude that the *Vāstuśiromaṇi* is definitely later than c. A. D. 1550. The exact date of the work can be fixed if we are able to identify King Śyāmasāha, son of King Māna, by whose order *Guru Śaṃkara* composed the *Vāstuśiromaṇi* as stated by him in verses 4 and 5 at the beginning of the work.

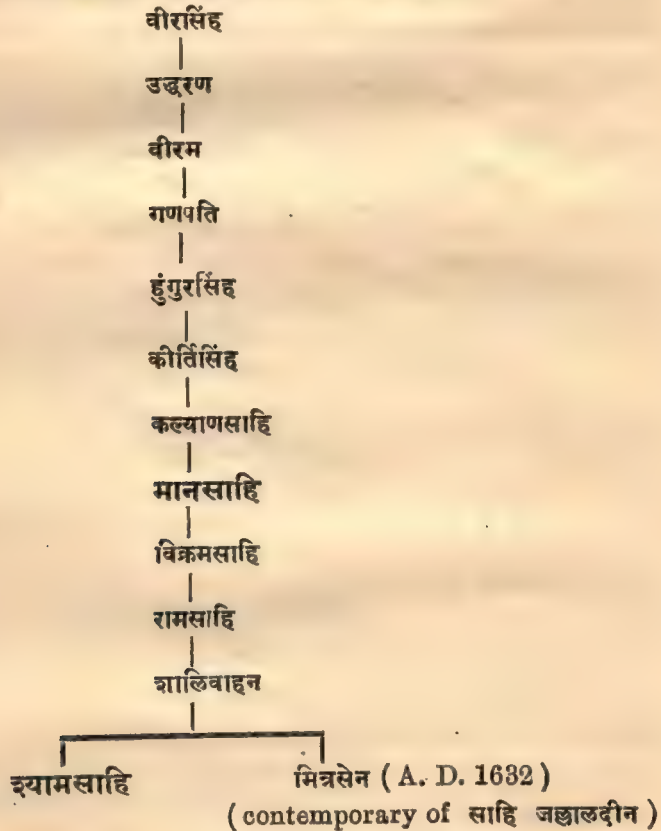
In the *Gazetteer of United Provinces*, (Vol. II, Calcutta, 1908, pp. 280-281) we find some history of Garhwāl Dist. No genealogy of the Garhwāl Chiefs is recorded in this history. The names of some Chiefs recorded in this connection are as follows:—

- Mahīpat Shāh* -- (17th century) founded Śrīnagar. He was the first in his line to establish independence.
- Pīrthī Shāh* -- In 1654 A. D. Shah Jahan sent an expedition against this Raja. He was driven from Śrīnagar by *Jagat Chand* (A. D. 1708-1720).
- Pradīp Shāh* -- He ruled from A. D. 1717-1772.
- Lalat Shāh* -- A. D. 1779.

Parduman Shāh - son of *Lalat Shāh*, perished with his troops in A. D. 1804 fighting against the Gurkhas.

The names *Syāmasāha* and his predecessor *Māna-narendra* mentioned in the *Vāstuśiromaṇi* are not found among the names of the Garhwal rulers mentioned above. Without a complete genealogy of the Garhwal line of Kings I am unable to identify *Syāmasāha* and *Māna-narendra*.

In the *List of Inscriptions of Northern India* by D. R. Bhandarkar (Vols. XIV to XXIII of *Epi. Indica*) we find Inscription No. 988 (p. 133 of the List), which is dated *Vikrama Samvat 1688 = A. D. 1632*. This inscription is of the time of the Tomara *Mitrasena* found at Rohtas (Jhelum Dist. Panjab). The genealogy of the Tomara family of Gopācala (Gwalior) as given in the inscription is as follows :—



Curiously enough the names *श्यामसाह* and *मानसाह* (= *मान नरेन्द्र*) mentioned in the *Vāstuśiromaṇi* are found in the above genealogy. If these names

are identical with the names इयामसाहि and मानसाहि in the Gwalior line of Kings the date of इयामसाह would be A. D. 1632. In the *Vāstuśiromaṇi* इयामसाह is called "माननरेन्द्रज" born of मान King. Normally the epithet would mean "son of king मान" but if we take it to mean "born in the line of king मान" we can reconcile the genealogy of the *Vāstuśiromaṇi* with the statement of the inscription of A. D. 1632.

The above hypothesis about the possible identification of इयामसाह and माननरेन्द्र needs more evidence in support of it before we accept it as final. Chronologically there would be no difficulty as the *Vāstuśiromaṇi* has been shown by me to be later than c. A. D. 1550. I hope students of the history of Garhwal State would throw some light on the names इयामसाह and माननरेन्द्र mentioned in the *Vāstuśiromaṇi*.

24. The Contact of Bhaṭṭoji Dīkṣita and some Members of his Family with the Keladi Rulers of Ikkeri — Between c. A. D. 1592 and 1645 *

Bhaṭṭoji Dīkṣita,¹ the great grammarian of Banaras, lived between c. A. D. 1550 and 1630. He had a circle of pupils, some of whom composed works on grammar and other subjects. I have published papers on the works of some of these pupils like Varadarāja,² Vanamāli,³ Nilakanṭha Śukla.⁴ His influence on subsequent authors⁵ is also very great. The family of Bhaṭṭoji was a learned one and appears to have enjoyed some patronage of the Keladi rulers of Ikkeri in the Shimoga District of the present Mysore State. I propose in this paper to record some evidence of the contact of Bhaṭṭoji and other members of his family with the Keladi rulers of Ikkeri between c. A. D. 1592 and 1645.

Dr. E. Hultsch in his Report II on Sanskrit MSS in South India (Madras, 1896) describes a MS of the *Tattvakaustubha* of Bhaṭṭoji Dīkṣita as follows:—

Page XII—“The *Tattvakaustubha* (No. 1243) was written by Bhaṭṭoji Dīkṣita at the order of Veṅkaṭendra of Keladi. According to Mr. Sewell's *Lists of Antiquities*, Vol. II, p. 177, Veṅkaṭappa Nāyaka of Keladi reigned A. D. 1604 to 1626.”

Page 122 of Appendix—MS No. 1243 begins as follows:—

“विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत् ।
चरीकतिं मरीमतिं सञ्जरीहतिं लीलया ॥
केलदीवेङ्कटेन्द्रस्य निदेशाद्विदुषां मुदे ।
ध्वान्तोच्छित्तौ पटुतरस्तन्यते तत्त्वकौस्तुभः ॥
फणिभाषितभाष्याब्धेः शब्दकौस्तुभ उद्धृतः ।
शाङ्करादपि भाष्याब्धेः [तत्त्व] कौस्तुभमुद्धरे ॥”

* *Journal of the Oriental Institute, Baroda*, Vol. IV, No. I, Sept. 1955 pp. 38-36.

1. About the date of Bhaṭṭoji see my paper in my “*Studies in Indian Literary History*,” Vol. I, 1953, pp. 65-74. About Bhaṭṭoji's *Vedabhāṣyaśāra* see *Ibid.* pp. 75-78.
2. *Ibid.* pp. 316-329.
3. See *Adyar Library Bulletin*, Vol. X, Part 4, pp. 231-235, Dec. 1946.
4. See my *Studies*, Vol. I, pp. 468-475.
5. See my paper on the date of Koṇḍabhaṭṭa in the *Adyar Library Bulletin* and on the *Relative Chronology of the Works of Nāgoji Bhaṭṭa in Oriental Thought* (Nasik), Vol. I, No. I.

Dr. B. A. Saletore in his remarks on the age of Bhaṭṭoji Dīkṣita in the *Karnatak Historical Review*, Jan.-July 1937, identifies king "Veṅkaṭendra", by whose order Bhaṭṭoji composed the *Tattvakaustubha*, with Veṅkaṭappa Nāyak I, who ruled from A. D. 1582 till A. D. 1629, and states that this King was noted for the patronage he gave to learned men.¹

There is an incomplete MS of the *Tattvakaustubha* in the Govt. MSS Library at the B. O. R. Institute, Poona (No. 319 of 1899-1915). At the end of the third Pariccheda of this work (folio 6) we find the following colophon:—

“केलदी वेङ्कटेन्द्रोऽसौ अघोरे² परायणः ।

अचीकरदिमं ग्रन्थं तत्त्वकौस्तुभसंज्ञितम् ॥

पदवाक्यप्रमाणज्ञान् गुणगृह्यान् विपश्चितः ।

कौतुकात्मनसः [कौतुकान्तर्मनसः] प्रमोदयतु मत्कृतिः ॥

इति श्रीमद्विशुद्धाद्वैतप्रतिष्ठापकेत्यादिविरुदावलीविराजमाने केलदिवेङ्कटाभूषेन कारिते विद्वन्मुकुटमाणिक्यलक्ष्मीधरभट्टसूनुभट्टोजिभट्टविरचिते तत्त्वकौस्तुभे तृतीयः परिच्छेदः ॥”

From the extracts from the *Tattvakaustubha* quoted above it is clear that Bhaṭṭoji had some contact with the court of King Veṅkaṭappa Nāyaka I, who ruled at Ikkeri and belonged to the Keladi line of rulers. The regnal period of this ruler is given differently by different scholars as follows:—

1. Hultzsch — “A. D. 1604 to 1624.”

2. B. A. Saletore — “From A. D. 1582 till A. D. 1629.”

In the pedigree of the Keladi rulers given in the *Vijayanagara Commemoration Volume*, 1936, p. 269, the regnal period of Veṅkaṭappa Nāyaka I is given as “A. D. 1592-1629.” If this period is correct we can infer that the contact of Bhaṭṭoji Dīkṣita with this Keladi King must have taken place sometime between A. D. 1592 and 1629.

Bhaṭṭoji's brother Raṅgojibhaṭṭa was also a very learned man. He also appears to have enjoyed some patronage of the Keladi ruler Veṅka-

1. There is a MS of the *Tattvakaustubha* in the Govt. Ori. MSS Library, Madras (No. 4583 described on p. 3417 of Vol. IX of the *Descriptive Catalogue*, Madras, 1910). The three verses quoted by me from the MS of this work described by Hultzsch are also found in this MS. The reading in the first line of verse 2 in this MS is “केरलीवेङ्कटेन्द्रस्य” which is evidently a wrong reading for the correct-reading “केलदीवेङ्कटेन्द्रस्य.”

2. The Italian traveller Pietro della Valle who visited the Court of Veṅkaṭappa Nāyaka I of Ikkeri in A. D. 1628 refers to अघोरेश्वर as follows on p. 272 of his *Travels*, Vol. II (1892):— “*Venk-ṭapā Nāike* had a great and particular devotion to the idol Agoresuar, who is here worshipped.”

tappa Nāyaka I (A. D. 1592-1629) who was a great patron of learning. He had a son named Bhadrappa, who died during the life-time of his father, leaving a son named Virabhadra. This prince assisted his grandfather Veṅkaṭappa in the administration of the province and in course of time succeeded him. Virāśaivism appears to have been the faith of the Keladi Nāyakas. They were great devotees of the Advaita Maṭh of Śringeri. Veṅkaṭappa Nāyaka I wrote a commentary in Sanskrit on *Śivagītā*. He patronised some scholars, like Tirumalabhaṭṭa, Raṅganātha Dikṣita, Aśvapaṇḍita, etc.¹ In view of this information recorded by Shri N. Lakshminarayan Rao in his article on the *Nāyakas of Keladi* in the *Vijayanagara Comm. Volume* we must take the following verse in the *Vaiyākaraṇabhūṣaṇa* of Raṅgojibhaṭṭa's son Koṇḍabhaṭṭa as genuine :—

“ विद्याधीशवडेरसंज्ञकयति श्रीमाध्वभट्टारकं
जित्वा केलदिवेङ्कटय्यसविधेऽप्यान्दोलिकां प्राप्तवान् ।
यश्चके मुनिवर्यसूत्रविवृतिं सिद्धान्तभङ्गं तथा
माध्वानां तमहं गुरुपमगुरुं रङ्गोजिमहं भजे ॥ १ ॥ ”

(See pp. 259 of *Vaiyākaraṇabhūṣaṇa* in B. S. Series, 1915).

The first two lines in the above verse expressly state that Raṅgojibhaṭṭa, the brother of Bhaṭṭoji and father of Koṇḍabhaṭṭa, defeated in debate at the court of King Keladi Veṅkaṭayya a Mādhva ascetic of the name “ *vaḍeru* ” and got the honour of riding in a palanquin from Veṅkaṭappa Nāyaka I (A. D. 1595-1629).

From the evidence recorded so far it is clear that both the brothers viz. Bhaṭṭoji and Raṅgoji had an intimate contact with the court of the Keladi ruler Veṅkaṭappa Nāyaka I, though they normally resided at Banaras and carried on their learned pursuits there. This Keladi ruler must have entertained great respect for these brothers, who were followers of the Advaita doctrine, which appears to have been followed by Veṅkaṭappa also in view of his being the devotee of the Advaita Maṭh of Śringeri like other rulers in the Keladi line of rulers. At any rate Koṇḍabhaṭṭa mentions with pride and satisfaction the honour bestowed on his father by Veṅkaṭappa for defeating a Mādhva ascetic of the Dvaita School of Vedānta.

The patronage to Bhaṭṭoji's family given by Veṅkaṭappa Nāyaka I appears to have been continued by his grandson Virabhadra (A. D. 1629-1645), who succeeded him as will be seen from the following evidence :—

1. See pp. 267-268 of *Vijayanagara Comm. Volume*.

Koṇḍabhaṭṭa, the nephew of Bhaṭṭoji composed a work called "Tarkapradīpa" by the order of King Virabhadra, son of Bhadrendra as stated by Koṇḍabhaṭṭa in this work. An incomplete MS of this work has been described by Hall in his *Bibliography* (1859), p. 79. In my article¹ on Koṇḍabhaṭṭa, I have tried to prove that this patron Virabhadra, son of Bhadrendra is identical with Virabhadra Nāyaka (A. D. 1629-1645), the son of Bhadrappa Nāyaka, who died during the life-time of his father Veṅkaṭappa Nāyaka I. It appears, therefore, that Virabhadra enjoyed the patronage of this Keḷadi ruler in the same way as that enjoyed by his father Raṅgoji and his uncle Bhaṭṭoji at the Court of Virabhadra's grand-father Veṅkaṭappa Nāyaka I (A. D. 1595-1629).

The following table shows at a glance the contact of Bhaṭṭoji's family with the Keḷadi rulers of Ikkeri between A. D. 1592 and 1645:—

Bhaṭṭoji Family	Keḷadi Royal Family	Regnal period
1. Bhaṭṭoji (c. A. D. 1550-1630)	Veṅkaṭappa Nāyaka I	A. D. 1592-1629
Brother		
2. Raṅgoji (— Do —)	— Do —	— Do —
Son	Grandson	
3. Koṇḍa- bhaṭṭa (c. A. D. 1600-1660)	Virabhadra	A. D. 1629-1645

Raṅgoji was a devotee of god Kālāhastīśa (Kālāhastīśa). He refers to this god in the last portion of his *Śivollāsa* as follows:—

“ग्रन्थे चास्मिन्तव विलसिते कालहस्तीश नित्यं ।

कृत्वाभ्यासं भवति विजयी भक्तिभावैकनिष्ठः ॥”

There is a railway station called *Kālāhasti*, in the Chittoor District of the Madras State about 15 miles to the North of the Renigunta junction. Nearby is the *Kālāhasti* Zamindari. There is a village of the name *Kālāhasti*, near which is the temple of god Mahādeva, with five faces. This god is the celebrated *Kālāhastīśa* referred to by Raṅgoji. Rao Bhadrur W. A. Bambardekar² thinks that the native place of Bhaṭṭoji's family must have been in the vicinity of the *Kālāhastīśa*, which appears to be the family deity of the family of Bhaṭṭoji Dikṣita.

In view of the South Indian origin of Bhaṭṭoji's family explained by my friend the late Rao Bhadrur Bambardekar it is easy to understand the contact of this family with the Keḷadi rulers of Ikkeri in the Shimoga District of the Mysore State as explained in this paper.

1. See *Adyar Library Bulletin*, 1954.

2. See p. 300 of *Bhaṭṭoji-Dikṣita-Jñātivivēka*, Bombay, 1939.

25. The Chronology of the Works of Koṇḍabhaṭṭa

(A Nephew of Bhaṭṭoji Dīkṣita)

Between A. D. 1610 and 1660 *

AUFRECHT records the following works of Koṇḍabhaṭṭa, the son of Raṅgojibhaṭṭa and nephew of Bhaṭṭoji Dīkṣita :

Catalogus Catalogorum, Part, I, p. 130.

- (1) तर्कप्रदीप written at the instance of King Virabhadra, Hall, p. 79, Ben. 165.
- (2) तर्कस्त Hall p. 78
- (3) न्यायपदार्थदीपिका
- (4) वैयाकरणसिद्धान्तभूषण
- (5) वैयाकरणसिद्धान्तभूषणसार
- (6) लघुवैयाकरणसिद्धान्तभूषणसार Oppert — 5397
- (7) वैयाकरणसिद्धान्तदीपिका K. 88
- (8) स्फोटवाद Peters. 1. 121

I am concerned in this paper mainly with the later limit for the date of the वैयाकरणसिद्धान्तभूषण or वैयाकरणभूषण of which the वैयाकरणभूषणसार is an abridgment by Koṇḍabhaṭṭa himself. The Bhandarkar Oriental Research Institute MS of वै. भूषणसार, (No. 226 of 1882-83) is described by Dr. Belvalkar on p. 259 of his *Catalogue of Grammar MSS*, Vol. II, Part I, 1938. The age of this MS as recorded by him is " *Samvat* 1716 or 1766. " If we accept " *Samvat* 1716 = A. D. 1660, the later limit for the date of this work would be A. D. 1660. If we accept " *Samvat* 1766 " = A. D. 1710, the later limit would be A. D. 1710.

A MS of वैयाकरणभूषण by Koṇḍabhaṭṭa No. 1610 in the Desai Collection of the Bombay University is described by Prof. H. D. Velankar on p. 279 of his *Catalogue* of this collection (1953). It is dated " *Samvat* 1762 " = A. D. 1706.

Eggeling describes a MS of the वैयाकरणभूषणसार in the India Office Library on p. 188 of his *Catalogue of I. O. MSS*, Part II (1889) — MS No. 711. This MS is dated " *Samvat* 1706 " = A. D. 1650. If this date is correct we may fix A. D. 1650 as the later limit for the date of वैयाकरणभूषण and its abridgment वै. भू. सार. Possibly this MS was copied during the

* *The Adyar Library Bulletin*, Vol. XVIII, part 3-4 pp. 210-216.

life-time of Koṇḍabhaṭṭa. If a MS of the abridgment is dated A. D. 1650, the original work *viz.* the वैयाकरणभूषण must have been composed by its author many years prior to A. D. 1650.

K. P. Trivedi in his edition of the *Vaiyākaraṇabhūṣaṇasāra* etc., describes a MS of the वैयाकरणभूषणसार on p. 13 of his critical notice of MSS (from Dehla's Bhandar, Ahmedabad), which is dated "Samvat 1729" = A. D. 1663. This date is in harmony with the date A. D. 1650 of another MS of this work described by Eggeling.

Koṇḍabhaṭṭa's न्यायपदार्थदीपिका or पदार्थदीपिका published in the *Benares Sanskrit Series* contains the following references by Koṇḍabhaṭṭa to his other works *vis.* (1) वैयाकरणभूषण and तर्करत्न, as pointed out by K. P. Trivedi on p. 19 of his introduction.

P. 32 "वैयाकरणमतं तु भूषणे अस्माभिः प्रपञ्चितम्"

(see also folios 44, 46, of MS No. 774 of 1887-91 at B. O. R. Institute).

P. 51 "निरूपितमस्माभिस्तर्करत्ने"

In view of the data recorded above we can safely conclude that Koṇḍabhaṭṭa composed the following works before A. D. 1650 :—

(1) वैयाकरणभूषण

(2) वैयाकरणभूषणसार MSS of A. D. 1650, 1660.

Koṇḍabhaṭṭa's पदार्थदीपिका was written later than his वैयाकरणभूषण and तर्करत्न, since these two works are mentioned in it. Koṇḍabhaṭṭa mentions the following authors and works in his *Vaiyākaraṇabhūṣaṇa* (appendix II to B. S. S. edition, pp. 730-731) :—

अद्वैतसारोद्धार, अनुव्याख्यान, अप्ययदीक्षित, अमर, आख्यातवादशिरोमणि, आचार्य, उदयनाचार्य, ऋषभ, कर्कटी, कलाप, कल्पतरु, कल्पतरुकार, काव्यप्रकाश, काव्यप्रकाशकार, कुसुमान्जलि, कैयट, खण्डनकार, गार्ग्य, गीता, गुरु, गौतम, जयतीर्थ, जैमिनि, तत्त्वविवेक, दुर्ग-सिंह, धातुवृत्ति, नयविवेकटीका, नयविवेकवरदराजीय, निरुक्त, निरुक्तकार, नृसिंहाश्रम, न्याय-तात्पर्यटीका, न्यायरक्षामणि, न्यायसुधा, पञ्चशिखाचार्य, पतञ्जलि, पतञ्जलियोग, पराशर, परिमल, पाणिनि, पार्थसारथिमिश्र, प्रभाकर, ब्रह्मोत्तरखण्ड, भट्ट, भट्टोजि, भर्तृहरि, भागवत, भामती, भाष्यकार, भीमसेन, भण्डनमिश्र, भव, मनोरमा, महाभारत, माधवाचार्य, माध्व, मिश्र, मुकुट, रङ्गोजि, रामकृष्णभट्टाचार्य, लीलावत्युपाय, वरदराज, वसिष्ठ, वाक्यपदीय, वाचस्पति-मिश्र, विवरण, विवरणटिप्पणी, विवरणाचार्य, वेदान्तभूषणकृत्, व्यास, शङ्कराचार्य, शबर, शब्दकौस्तुभ, शाकटायन, शास्त्रदीपिका, श्रीधरस्वामिन्, संक्षेपशारीरकृत्, सिद्धान्तकौमुदी, सिद्धान्तलेश, सुधा, स्कन्दपुराण, हरदत्त, हरि, हेलाराज.

Among the above references, the following are important :—

- (1) अप्यदीक्षित, the *guru* of भट्टोजिदीक्षित
- (2) नृसिंहाश्रम, the *guru* of भट्टोजिदीक्षित
- (3) भट्टोजि, the uncle (पितृव्य) of Koṇḍabhaṭṭa
- (4) मनोरमा, शब्दकौस्तुभ and सिद्धान्तकौमुदी are works of भट्टोजि on Grammar.
- (5) रङ्गोजि, the father of Koṇḍabhaṭṭa.

Hall on p. 79 of his *Bibliography* (Calcutta, 1859) describes a fragment of Koṇḍabhaṭṭa's तर्कप्रदीप as follows :—

"This work was compiled at the instance of Rājā Virabhadra, son of Rājā Bhadrendra. Virabhadra is eulogized by the author for having given an impulse to the revival of the practice of sacrifice." "This work cites न्यायलीलावती and भट्टैतच्छिन्तामणि." The date of तर्कप्रदीप can be determined if we can identify the patron-king Virabhadra, son of king Bhadrendra. Very probably this Virabhadra is identical with King Virabhadra, son of Bhadrappa Nāyak, about whom the following information is recorded in the *Madhyayugina Caritra Kośa* by Chitrav Shastri, on p. 747 :—

"Virabhadra (A. D. 1629-1645), King of Bednur, son of Bhadrappa Naiyak He was originally king of Ikkeri. When Shahāji and Raṇadullākhān conquered Ikkeri¹ in A. D. 1637, he began to reside at Bednur. He died without issue." (see शिवभारतप्रस्तावना, pp. 105-106).

If the above identification is accepted the date of तर्कप्रदीप could be fixed during the reign of वीरभद्र *viz.*, A. D. 1629-1645. King Virabhadra, the patron of Koṇḍabhaṭṭa, belonged to the line of Keladi Chiefs, whose capital was at Ikkeri first and at Bednur later. Koṇḍabhaṭṭa's father Raṅgojibhaṭṭa had some contact with the Keladi court as will be seen from the following stanza at the end of the वैयाकरणभूषण (p. 259 of B. S. S. edition).

“ विद्याधीशवहेरुसंज्ञक्यति श्रीमाध्वभट्टारकं

जिरवा केलदिवेङ्कटयसविधेऽप्यान्दोलिकां प्राप्तवान् ।

यश्चके मुनिवर्यसूत्रविवृतिं सिद्धान्तभङ्गं तथा

माध्वानां तमहं गुरुमुपगुरुं रङ्गोजिमहं भजे ॥ ”

Koṇḍabhaṭṭa clearly tells us in the first two lines of the above stanza how

1. About Ikkeri see p. 508 of Vol. V of the *Imperial Gazetteer of India*, 1885. Ikkeri is a village in the Shimoga District of Mysore State. From A.D. 1560 to 1640 it was the capital of Keladi Chiefs. The cradle of this dynasty was at Keladi in Shimoga District. Finally this dynasty fixed its residence at Bednur or Nagar. Bednur was captured by Haidar Ali in 1763 and the territory of the Keladi Chiefs was annexed to Mysore.

his father Raṅgojibhaṭṭa conquered in debate a Mādhva ascetic called *Vaḍeru* at the court of King Keḷadi Veṅkaṭayya.

Kavindra Paramānanda's *S'ivabhārata* (ed. by S. M. Divekar, B. I. S. Mandal, Poona, 1927); composed 'between A. D. 1661 and 1674,' contains the following references to Virabhadra, King of Bednur :-

“ततो बिन्दुपुराधीशं वीरभद्रं महौजसम् ।”

(वशीकृत्य प्रतापेन etc.)

(Chap. IX verse 37)

King Shahāji conquered Virabhadra and pleased Raṇadullākhān :-

“रणदुल्लहखानेन खलेनोपहृतं बलात् ।

भद्रासनं स्वमध्यास्त वीरभद्रोऽस्य संभ्रयात् ॥”

(Chap. XI, 6)

Virabhadra was helped by King Shahāji to re-ascend the throne from which he had been removed by Raṇadullākhān :-

“पदे पदे शुभवता भवता किंकरीकृतः ।

व्यस्मरद्वीरभद्रोऽपि छत्रचामरसंपदः ॥”

(Chap. XVII, 7)

The verse refers to the conquest of Virabhadra's kingdom by Ali Shah of Bijapur.

The Italian traveller Pietro della Valle in his *Travels* (A. D. 1623-1624) describes in detail his visit to Ikkeri, where Veṅkaṭappa Naik was ruling. In his account of the 21st November 1623 on p. 284 (ed. by Hakluyt Society, London, 1892) Pietro della Valle refers to “*Virabadra Naieka*, a young boy, his son's son, whom he (Veṅkaṭappa Naik) designs for his successor.” I believe this “*Vira-badra Naieka*” is identical with Virabhadra Nāyak of Bednur (Bindupura), mentioned in the *S'ivabhārata*, whom I have identified with Virabhadra, the patron of Koṇḍabhaṭṭa.

The dates for Virabhadra recorded in the *Madhyayugina Caritra Kośa* are A. D. 1629-1645. If these dates are correct we have to presume that Veṅkaṭappa Nāyak or Keḷadi Veṅkaṭayya who ruled at Ikkeri in A. D. 1623-1624 may have continued his rule upto A. D. 1629. Very probably Raṅgojibhaṭṭa defeated in a debate the Mādhva ascetic ‘*Vaḍeru*’¹ at the court of this Veṅkaṭappa Nāyak of Ikkeri sometime prior to A. D. 1629.

1 Possibly this Mādhva ascetic named ‘*Vaḍeru*’ belonged to the Vaiṣṇava Maṭh of the Śārasvata Brahmins at Partagali in the Cancon division of Goa. Nārāyaṇa Tirtha was the founder of this Maṭh. He was honoured with the title ‘*Vaḍera*’ by Siddaṇṇa Nāyaka of the Keḷadi family. The date of admission of Nārāyaṇa Tirtha into the Mādhva fold is the 8th March 1475. (see article by G. H. Khare on the *Archives of the Partagali Maṭh* in the *Proceedings of the Indian Historical Records Commission*, 1951, pp. 50-55.)

In the genealogical tree of the Nāyakas of Keladi, given on p. 269 of the *Vijayanagara Commemoration Volume* (1936) by N. Lakshmi Narayan Rao, we find the dates of Veṅkaṭappa I, Bhadrappa and Virabhadra Nāyak represented as follows:—

VENKATAPPA NĀYAKA I (A. D. 1592-1629)

|
son

BHADRAPPA

|
son

VĪRABHADRAPPA NĀYAKA
(A. D. 1629-1645)

Raṅgoji Bhaṭṭa's contact with the court of Keladi Veṅkaṭappa I must have taken place sometime between A. D. 1595 and 1629, while Koṇḍabhaṭṭa's contact with Virabhadra must have taken place between A. D. 1629 and 1645.

26. The Relative Chronology of some Works of Nāgojibhaṭṭa Between c. A. D. 1670 and 1750 *

Dr. P. V. Kane¹ has given us a good account of Nāgojibhaṭṭa of Banaras and his literary activity of an encyclopaedic character. According to him Nāgoji "flourished towards the end of the 17th century and the first half of the 18th century." "His literary activity must be placed between 1700 and 1750 A. D.". This chronology is fairly correct, but it needs to be corroborated by a study of the extant works of Nāgoji and their relative chronological order. For want of leisure I cannot undertake such a laborious study; but as a first step in this direction I record below the results of my study of some works of Nāgoji from the chronological point of view. It is hoped that these results will clarify at least to some extent the relative chronology of these works and also substantiate the views of Dr. Kane about the chronology for Nāgoji's life and literary career referred to above.

Before recording the results of my present study I note below the names of the works of Nāgoji so far known:—

(I) Aufrecht records the following works of Nāgoji (*Cata. Catalo. Part I*, pp. 283-284):—

- (1) अलंकारसुधा कुवलयानंदटीका
- (2) अष्टाध्यायीपाठ
- (3) भाषावेन्दुशेखर
- (4) भाषाचिन्तन
- (5) इष्टिकालनिर्णय
- (6) काव्यायनीतन्त्र
- (7) काव्यप्रदीप-उद्योत
- (8) रसगंगाधरटीका गुरुमर्मप्रकाशिका
- (9) चंडीटीका or देवीमाहात्म्यटीका
- (10) चंडीस्तोत्रप्रयोगविधि
- (11) तर्कभाषाटीका युक्तिमुक्तावली
- (12) तात्पर्यदीपिका gr. (on what ?)

* *Oriental Thought*, Vol. I pp. 45-52.

1. Vide pp. 458-456 of *History of Dharmasāstra*, Vol. I, Poona, 1930.

- (13) तिरुन्तसंग्रह
- (14) तिर्यौदुशेखर
- (15) तीर्थेदुशेखर
- (16) त्रिस्थलीसेतु (?)
- (17) धातुपाठवृत्ति
- (18) नेरणिवादार्थ
- (19) पदार्थदीपिका ny.
- (20) परिभाषेन्दुशेखर
- (21) पतंजलसूत्रवृत्ति yoga
- (22) पातंजलसूत्रवृत्ति भाष्यच्छायाव्याख्या
- (23) प्रभाकरचन्द्र तत्त्वदीपिकाटीका gr.
- (24) प्रयोगसरणि tantra
- (25) प्रायश्चित्तेन्दुशेखर
- (26) प्रायश्चित्तेन्दुशेखरसारसंग्रह
- (27) महाभाष्यप्रदीपोद्योत
- (28) रसतरंगिणीटीका
- (29) रसमंजरीप्रकाश
- (30) रामायणटीका
- (31) लक्षणरत्नमालिका dh.
- (32) विषमपदी शब्दकौस्तुभटीका
- (33) वेदसूक्तभाष्य
- (34) वैयाकरणकारिका
- (35) वैयाकरणभूषण (?)
- (36) वैयाकरणसिद्धांतमंजूषा
- (37) व्याससूत्रेन्दुशेखर
- (38) शब्दरत्न (?)
- (39) शब्दानंतसागरसमुच्चय
- (40) सुप्तिरुन्तसागरसमुच्चय
- (41) शब्देन्दुशेखर
- (42) संस्काररत्नमाला
- (43) ऋगुसांख्यसूत्रवृत्ति
- (44) सार्पिण्यमंजरी
- (45) सार्पिण्यदीपिका
- (46) स्फोटवाद
- (47) नागोजीभट्टीय

Dr. G. V. Devasthali's *Descriptive Catalogue of the Bombay University MSS* (Books I and II) records the following works of Nāgojibhaṭṭa :—

MS No. 40 — महाभाष्यप्रदीपोद्योत

MS No. 62 — लघुशब्देन्दुशेखर

MS No. 63 — Do —

MS No. 64 — Do —

In this work Nāgoji refers to his “बृहच्छब्देन्दुशेखर” — (“विस्तरस्तु बृहच्छब्देन्दुशेखरे द्रष्टव्यः”).

MS No. 71 — परमलघुमंजूषा — MS is dated *Samvat 1902 = A. D. 1846*. This is the shortest of the three editions of Nāgoji's treatise on the philosophy of grammar viz. वैयाकरणसिद्धान्तमंजूषा.

MS No. 89 — परिभाषेन्दुशेखर

MS No. 982 — आशौचनिर्णय — MS dated *Śaka 1728 = A. D. 1806*. Works and authors mentioned in this manual are:— आकर, कालादर्श, जटमल्ल-विलास, निर्णयसिन्धु (A. D. 1612), पराशर, पारिजात, प्रयोगपारिजात, ब्रह्माण्डपुराण, मदन-रत्न, मनु, माधव, मिताक्षरा, वाराहीतन्त्र, विज्ञानेश्वर, विष्णु, स्मृत्यर्थसार.

MS No. 983 — Do — MS dated “*Samvat 1644*.”

MS No. 984 — Do — MS dated *Śaka 1734 = A. D. 1812*. The date of MS No. 983 recorded by Dr. Devasthali is “*Samvat 1644*.” If this is correct it can be interpreted as follows:—

(1) If the date 1644 belongs to *Vikrama Samvat* it is equal to A. D. 1588. This date for a MS of Nāgoji's work is impossible as Nāgoji lived definitely after c. A. D. 1640.

(2) If the date 1644 belongs to *Śaka* era it is equal to A. D. 1722. This date for the MS is possible as it does not conflict with the chronology for Nāgoji's works fixed by scholars.

MS No. 1198 — सापिण्ड्यप्रदीप — MS dated *Śaka 1725 = A. D. 1803*.

Authorities referred to in this work are:— अनन्तदेव, आपस्तम्ब धर्मसूत्र, गोविन्दार्णव, गौतम, चतुर्विंशतिमत नन्दपंडित, पैठीनसि, बृहस्पति, बौधायन, ब्रह्मपुराण, मदन-पारिजात, मनु (or मनुस्मृति), मात्स्य, माधव (and माधवानुयायिनः), मार्कण्डेयपुराण, मीमांसावार्तिक, याज्ञवल्क्य, वसिष्ठ, वासुदेव (भट्ट वासुदेव), विज्ञानेश्वर, व्यास, शंकरभट्ट, शङ्ख, शाकटायन, संग्रहोक्ति, सत्याषाढ, सुमन्तु, स्मृतिपादस्थवार्तिक, हरदत्त, हेमाद्रि.

Among the above references the following three are important for the chronology of Nāgojibhaṭṭa and his works:—

(1) शंकरभट्ट — Between A. D. 1540 and 1600. He was the nephew of कमलाकरभट्ट author of निर्णयसिंधु (A. D. 1612) and composed द्वैतनिर्णय and

other works on dharmaśāstra (See p. 747 of Vol. I of *Hist. of Dharma*. by P. V Kane¹).

(2) अनंतदेव—the author of स्मृतिकौस्तुभ and other works. He flourished “between 1645 and 1675 A. D.” (See p. 452 of *History of Dharmaśāstra*, Vol. I by P. V. Kane),

(3) नंदपंडित—the celebrated writer on dharmaśāstra. He flourished “between 1595 and 1630 A. D.” (See p. 432 of *Hist. of Dharma*. Vol. I by P. V. Kane).

MS No. 1358 — देवीमाहात्म्य व्याख्यान. MS dated Śaka 1762 = A. D. 1840.

MS No. 1359 — Do —

The Descriptive Catalogue of MSS (Vol. VI - Vyākaraṇa MSS) in the Asiatic Society of Bengal records the following MSS of Nāgojibhaṭṭa's works :-

MS No. 4222 — महाभाष्यप्रदीपोद्योत

MS No. 4223 — Do—MS dated Samvat 1794 = A. D. 1738.

MS No. 4268 — सिद्धान्तमंजूषा MS dated Samvat 1828 = A. D. 1772.

MS No. 4284 — लघुशब्देन्दुशेखर — (See also other MSS of this work, Nos. 4285 to 4290).

MS No. 4331 — लघुवैयाकरणसिद्धान्तमंजूषा — (Other MSS Nos. 4332, 4333, 4434).

MS No. 4434 is dated Śaka 1745 = A. D. 1823.

MS No. 4343 परिभाषेन्दुशेखर

MS No. 4344 — Do — MS dated Samvat 1911 = A. D. 1855.

MS No. 4345 — परिभाषेन्दुशेखरकाशिका by Vaidyanātha Pāyagunde (MS dated Samvat 1916 = A.D. 1860).

Nāgojibhaṭṭa wrote a commentary called उद्योत on the काव्यप्रदीप of Govinda. The B. O. R. Institute has a MS of this commentary, No. 149 of 1902-07. References to works and authors found in this MS are :-

रामायण, दीपिका, उद्भटालंकारकृत, परमानन्दचक्रवर्ति, भाट्टमीमांसकाः, चण्डिदास, मण्डनमिश्राः.

Nāgoji refers in this work to his वैयाकरणसिद्धान्तमंजूषा as follows :-

Folio 7 — “ इति वैयाकरणमतं मंजूषायां प्रतिपादितमस्माभिः ”

Folio 14 — “ इति स्पष्टं अस्मत्कृतवैयाकरणसिद्धान्तमंजूषिकायाम् ”

Folio 15 — “ पातंजलमतं वैयाकरणसिद्धान्तमंजूषायामस्माभिरुपादितम् ”

1. There is another शंकरभट्ट, (son of नीलकण्ठभट्ट, son of शंकरभट्ट,) author of कर्मविपाक and other works. He flourished between 1620 and 1630 A. D. (See p. 747 of *Hist. of Dh.* Vol. 1).

It is clear from these three references that Nāgojibhaṭṭa's उद्योत on the काव्यप्रदीप of Govinda was composed after the composition of his वैयाकरणसिद्धान्तमंजूषा.

There is a MS of Nāgojibhaṭṭa's *Vaiyākaraṇa-Siddhānta-Maṇjūṣā* (No. 1295) in the library of Scindia Oriental Institute, Ujjain, copied in Śaka 1630 = A. D. 1708. My friend Śrī S. L. Katre, the Curator of the Institute has kindly supplied to me the following extract from the colophon of this MS :—

“वैयाकरणसिद्धान्तमंजूषा या कृता मया ।

तया श्रीभगवान्सायबः शिवो मे प्रीयतामिति ॥

श्री शाके १६३० चैत्र सुदि १४ बुधे शुभम् कूर्माचलदेशे अलमोदा श्री ज्ञानिचन्द्रराज्यस्थाने वीरेश्वरपण्डितगृहनिक्टे लिखितमिदं दशाग्रं (-scored ?) रत्नाकरत्रिपाठिना ॥ शुभम् ॥ ”

One Ratnākara Tripāṭhī copied this MS at Almodā (Almora) in the Kūrmācala (Kumaon) territory at a place near the house of Vīreśvara Paṇḍita on *Budhavāra*, 14th day of the bright fortnight of the month of *Caitra* of Śaka 1630. This date corresponds to *Wednesday, 24th March 1708* according to *Indian Ephemeris*, Vol. VI by Pillai, page 218. The date of this work must, therefore, be *earlier than A. D. 1708*.

The B. O. R. Institute has a MS of the वैयाकरणसिद्धान्तमंजूषा (No. 33 of 1907-1915) dated Śaka 1699 = 1777 A. D. I have gone through this MS cursorily. Works and authors mentioned in this treatise are:—

न्यायभाष्यकृता, कैयट, चरके पतंजलिः, नैयायिकाः, पातंजलभाष्य, पाणिनि, हरिणा, हेलाराजः, हेलाराजीये, कणादिसूत्र, भारतं, हरिवंश, जैमिनिसूत्र, श्रीहर्षकृतखंडने, आश्वलायन, आश्वलायनश्रौतकारिका, बौधायनसूत्र, शांखायन, पुंजराजः, गौतमः, न्यायवार्तिककार, भारद्वाजः, सांख्यसूत्रे, वाचस्पतिमिश्राः परमार्थसारे शेषनागेन, भागवते, कौर्मे, बौद्धमत, सनत्सुजातीयभाष्ये भगवत्पादैः, न्याससूत्रे, ब्रह्माण्डपुराणे, नैयायिकनव्योक्तं, निरुक्तभाष्ये, काव्यप्रकाशे, पातंजलसूत्र, भट्टकारिकायां, चरके, गौतमीये, समर्थसूत्रभाष्ये, निरुक्ते, खंडनकृता, वृद्धाः, अलंकारिकैः, तांत्रिकाः, नव्यमीमांसकाः, गुरुमतं (fol. 78), भट्टैः, मिताक्षरा, याज्ञवल्क्य, शबरस्वामी, अवांचीननैयायिकमीमांसकानां, पराशरोपपुराणात् वात्स्यायनः, देवलः, रुद्रदत्तविद्यारण्याभ्याम्, गीतावचन, मनुना, पंचशिखाचार्यैः, मार्कण्डेयपुराण, पराशरस्मृतिव्याख्यायां माधवाचार्यः, मणिकृता, “ इति भाष्यप्रदीपोद्योतादौ विस्तरः ” (folio 140), हरिस्वामि, भट्टपादैः, वेदभाष्य, गौतमस्मृतेः, वायू (पुराण), देवीपुराण, सूतसंहिता, राणककृत, दीधितिकारः, हरिदीक्षित (the guru of Nāgojibhaṭṭa in फणिभाष्य), रामराम (guru of N. in न्यायतंत्र), श्रृंगवेरपुराधीश राम (the patron of N.)—Colophon on fol. 221 :— “ इति श्रीमदुपाध्यायोपनामक सतीगर्भजशिवभट्टसुत नागेशकृतो वैयाकरणसिद्धान्तमंजूषाख्यः स्फोटवादः ॥ ”

In the above list of references, the reference by Nāgojibhaṭṭa to his own “ भाष्यप्रदीपोद्योत ” on folio 140 of the MS is important. This work is

no other than the महाभाष्यप्रदीप-उद्योत of this author. It is, therefore, clear that Nāgojibhaṭṭa's महाभाष्यप्रदीप - उद्योत was composed earlier than his वैयाकरणसिद्धान्तमंजूषा of which a MS dated A. D. 1708 is available in the library of the Scindia Oriental Institute, Ujjain.

I gratefully record below references in Nāgojibhaṭṭa's works to his other works supplied by my friend Prof. K. V. Abhyankar:—

(1) In लघुमंजूषा (Benares Edition) Nāgoji mentions his शब्देन्दुशेखर:—

Page 1033—“एतच्च निरूपितं कर्तृकर्मणोरिति सूत्रे शब्देन्दुशेखरे”

Page 1088—“इति अन्यत्र प्रपञ्चितम्” (according to Vaidyanātha Pāyagunḍe, the pupil of Nāgoji अन्यत्र=शब्देन्दुशेखरे).

(2) In महाभाष्यप्रदीपोद्योत (Benares Edition) Nāgoji mentions मंजूषा on the following pages:—

Page 8—“निरूपितं चैतत् मंजूषायाम्” (see also pp. 14, 54, and the following sūtras:—1, 2, 58; I, 3, 72; I, 4, 54).

(3) In लघुशब्देन्दुशेखर (Benares Edition) Nāgoji mentions his (महा) भाष्यप्रदीपोद्योत on the following pages:—

Page 437—“एतच्च भाष्यप्रदीपोद्योते निरूपितं” (see also pages 527 and 572).

From the gloss of Vaidyanātha Pāyagunḍe on the लघुशब्देन्दुशेखर we find that there are many indirect references in this work to Nāgoji's other works indicated by अन्यत्र as found on the following pages of the Benares Edition:—

[1] अन्यत्र=मंजूषा (pages 136, 140, 137, 144)

[2] अन्यत्र=उद्योत, and शब्दरत्न of हरिदीक्षित (pp. 212, 268)

[3] अन्यत्र=उद्योत, (pp. 54, 141, 262)

[4] अन्यत्र=शब्दरत्न (pp. 180, 203, 270)

[5] अन्यत्र=गुरुशेखर, उद्योत (p. 62)

(4) In his commentary on the *Rasagaṅgādhara* of Jagannātha Paṇḍitarāya Nāgoji mentions his मंजूषा (see p. 360 of Nirṇaya Sagara Press Edition of the *Rasagaṅgādhara*).

(5) In परिभाषेन्दुशेखर (ed. by Kielhorn, B. S. Series) Nāgoji mentions his other works as follows:—

(i) शब्देन्दुशेखर (pp. 21, 31, 64, 104, 114)

(ii) भाष्यप्रदीपोद्योत (pp. 43, 72)

(iii) मंजूषा (pp. 79, 109)

From the commentary of Vaidyanātha Pāyagunḍe on the *Paribhāṣenduśekhara* we get the following indirect references to his works made by Nāgoji:—

- (1) अन्यत्र = उद्योत (pp. 7, 22, 29, 31, 38, 56, 70, 74, 84 89, 96, 97, 98, 103, 104, 105, 111, 112, 115)
 (2) अन्यत्र = मंजूषा (p. 8)
 (3) अन्यत्र = शब्देन्दुशेखर (pp. 37, 107).
 (4) अन्यत्र = शेखर (pp. 61, 75, 78, 90, 96, 99, 110).

From the data recorded so far we can tentatively draw the following conclusions :—

(1) In his आशौचनिर्णय Nāgoji (=N) mentions निर्णयसिधु (A. D. 1612). In his साविण्ड्यप्रदीप N mentions शंकरभट्ट (between A. D. 1540 and 1600), अनंतदेव (between A. D. 1645-1675) and नंदपंडित (between A. D. 1595 and 1630). N is, therefore, later than c. A. D. 1670.

(2) The Ujjain MS of N's वैय्याकरणसिद्धांतमंजूषा is dated A. D. 1708.

(3) The A. S. B. (Calcutta) MS No. 4223, of N's voluminous work महाभाष्यप्रदीप-उद्योत is dated A. D. 1738.

(4) In the वै. सि. मंजूषा N mentions his महाभाष्यप्रदीप-उद्योत, which in its turn mentions वै. सि. मंजूषा. This cross-reference proves that both these works were being composed simultaneously some time earlier than A. D. 1708, which is the date of the Ujjain MS of वै. सि. मंजूषा.

(5) These voluminous works viz. the वै. सि. मंजूषा and महाभाष्यप्रदीप-उद्योत are the products of N's mature intellect and scholarship. Presuming that N was about 30 years old at the time of their composition sometime before A. D. 1708, the date of a copy of one of these works, we may easily infer that N was born say between A. D. 1670 and 1680. This inference is in harmony with his reference to Anantadeva (A. D. 1645-1675).

(6) Very probably N composed his वै. सि. मंजूषा and महाभाष्यप्रदीप-उद्योत between c. A. D. 1700 and 1708.

(7) N composed his commentary on the रसमंजरी of Bhānudatta called the रसमंजरीप्रकाश sometime before A. D. 1712, which is the date of a MS of this work in the India Office Library (See p. 355 of *India Office Catalogue*, Vol. III) as pointed out by S. K. De in *History of Sanskrit Poetics*, Vol. I (1923).

(8) N composed his commentary on the *Rasagaṅgādhara* after his composition of the वै. सि. मंजूषा as he mentions वै. सि. मंजूषा in this commentary. Very probably this commentary was composed by N sometime after A. D. 1700.

(9) N composed his काव्यप्रदीप-उद्योत, which mentions वै. सि. मंजूषा, also after A. D. 1700.

(10) N composed his आशौचनिर्णय sometime before A. D. 1722, which is possibly the date of a MS of this work (No. 933) in the Bombay University collection of MSS.

(11) N composed his लघुमंजूषा sometime after his वै. सि. मंजूषा (between A. D. 1700 and 1708).

(12) N composed his लघुमंजूषा after his शब्देन्दुशेखर (= बृहच्छब्देन्दुशेखर) as he refers to शब्देन्दुशेखर in the लघुमंजूषा.

(13) N composed his लघुशब्देन्दुशेखर after his बृहच्छब्देन्दुशेखर.

(14) N mentions महाभाष्यप्रदीप-उद्योत (Between A. D. 1700 and 1708) in his लघुशब्देन्दुशेखर. Evidently the लघुशब्देन्दुशेखर is *later* than A. D. 1700.

(15) N composed his परिभाषेन्दुशेखर after his वै. सि. मंजूषा and महाभाष्य-प्रदीप-उद्योत (both composed between c. A. D. 1700 and 1708) and also after बृहच्छब्देन्दुशेखर as these works are mentioned by him in the परिभाषेन्दुशेखर.

(16) N composed his लघुशब्देन्दुशेखर some time *before* A. D. 1721 as we have the following dated MSS of this work in the library of the Oriental Institute, Baroda:—

Accession No. 846—लघुशब्देन्दुशेखर, MS dated Samvat 1777 (= A. D. 1721). (see pp. 714, 715 of Alphabetical List, Vol. I, 1942).

Accession No. 11703—लघुशब्देन्दुशेखर with comm. 'चिदस्थिमाला' by Nāgoji's pupil वैद्यनाथ पायगुडे—MS dated Samvat 1780 (= A. D. 1724) (see pp. 716–717 of Alphabetical List, Vol. I, 1942).

Evidently N composed his बृहच्छब्देन्दुशेखर earlier than c. A. D. 1715 as the लघुशब्देन्दुशेखर is an abridgment of the बृहच्छब्देन्दुशेखर. As the लघुशब्देन्दुशेखर mentions वै. सि. मंजूषा (between A. D. 1700 and 1708) it is later than c. A. D. 1700 and earlier than A. D. 1721, the date of the Baroda MS of this work.

(17) N composed his काव्यप्रदीप-उद्योत before A. D. 1754, the date of MS No. 1293 of this work in the Desai collection of MSS of the Bombay University (see p. 236 of H. D. Velankar's *Cata.* 1953). As this work mentions वै. सि. मंजूषा (between A. D. 1700 and 1708) it was composed *before* A. D. 1754 but *later* than c. A. D. 1700.

(18) N composed his मध्यजातक with commentary before A. D. 1733, the date of MS No. 1402 of this work in the Desai collection of the Bombay University (see p. 258 of Velankar's *Cata.* 1953.)

(19) Besides the Ujjain MS of वै. सि. मंजूषा dated A. D. 1708 there is another MS of it dated A. D. 1737 in the Desai Collection of the Bombay University (No. 1625—see p. 299 of Velankar's *Catalogue*, 1953).

27. Date of Vāsudeva's Commentary on the Karpūramañjarī of Rājas'ekhara (Between A. D. 1450 and 1700) *

The following commentaries on Rājas'ekhara's Karpūramañjarī have been recorded by Aufrecht in his *Catalogus Catalogorum* :—
CC I, p. 82 — (1) by Kāmarāja (Premarāja)

(2) by Kṛṣṇasūnu

(3) by Dharmadāsa

(4) Ratnamañjarī by Pītāmbara

(5) *Karpūramañjarīprakāśa* by Vāsudeva K 70; Peters. 3. 393.

(6) *Karpūramañjarīchāyā*

CC II, p. 15 — *Karpūramañjarīprakāśa* by Vāsudeva L. 3288; Peters. 4.25; Stein 77 (inc.)

I am concerned in this paper with Vāsudeva's commentary which is available in a published form.¹ Its editor has not determined the date of the commentator Vāsudeva. I propose in this paper to put some limits to his date.

Vāsudeva was the son of Prabhākara and Gomatī as stated in the following stanza at the beginning of his commentary :—

“ तातं प्रभाकरं नत्वा मातरं गोमतीमपि । कर्पूरमञ्जरीटीका वासुदेवेन तन्यते ॥ ”

In all the colophons found in the commentary the name of the author, the name of his father and the name of the commentary viz. कर्पूरमञ्जरीप्रकाश are recorded as follows :—

“ इति श्री ... प्रभाकरभट्टात्मजवासुदेवविरचिते कर्पूरमञ्जरीप्रकाशे ”

According to Aufrecht (CC I, p. 567) वासुदेव composed a work on मीमांसा called the पयोग्रह-समर्थन-प्रकार dealing with the substitution of milk for intoxicating spirits in the वाजपेय ceremony. (See Hall's *Bibliography*, p. 292). This work cites त्रिकाण्डमण्डन, सौत्रामणि and the मिताक्षरा of विज्ञानेश्वर (c. A. D. 1070-1100). The MS “ Peters 4.25 ” mentioned by Aufrecht is identical with MS No. 662 of 1886-92 (कर्पूरमञ्जरी with प्रकाश by वासुदेव) in the Govt. MSS Library at the B. O. R. Institute, Poona. Another MS of Vāsudeva's प्रकाश mentioned by Aufrecht is “ Peters 3.393 ” which is

* *Oriental Thought*, Vol. I, No. 1, pp. 59-62.

1 Published by Nirnaya Sagar Press, Bombay, 1949, edited by N. R. Acharya.

identical with MS No. 278 of 1884-86 in the Govt. MSS Library. Both these MSS bear no dates. They appear to be at least 150 years old. The MS "K. 70" of प्रकाश recorded by Kielhorn in his *List of C. P. MSS*, Nagpur, 1874, p. 70, is mentioned by Kielhorn to be about 125 years old. If this statement is correct the MS appears to have been copied about A. D. 1750 which is, therefore, the later limit to the date of Vāsudeva. The earlier limit to the date of Vāsudeva may now be fixed on the basis of references in the commentary. Works and authors mentioned by Vāsudeva in his कर्पूरमंजरीप्रकाश (N. S. Press, Bombay, 1949) are as follows:-

- (1) सरस्वतीकण्ठाभरण — p. 1, 2, 10, 18
- (2) दण्डिना — p. 2, 10, 14 15, 16, 17, 22 28, 30
- (3) काव्यप्रकाश — p. 2, 4, 10, 11, 14, 36, 38, 42, etc.
- (4) भरते — p. 2, 6, 7, 8, 35
- (5) वामनेन — p. 2
- (6) रसकलिकायाम् — p. 5, 34, 37
- (7) नाट्यप्रदीपे — p. 6
- (8) दशरूपके — p. 6, 13, 35, 63
- (9) भावप्रकाशे — p. 6, 8
- (10) संगीतसर्वस्वे — p. 6
- (11) मातृगुप्ताचार्यैः — p. 7
- (12) नाट्यलोचने — p. 7
- (13) सुधाकरे — p. 10, 34
- (14) प्राकृतसंजीविन्याम् — p. 10
- (15) शृंगारतिलके — p. 13, 14, 46
- (16) संगीतरत्नाकरे — p. 35,
- (17) साहित्यदर्पणे — p. 44, 46
- (18) मम्मटेन — p. 44
- (19) विश्वः — p. 45-A. D. 1111
- (20) वृद्धेः — p. 52
- (21) कालिदासेन — p. 59
- (22) काव्यादर्शे दण्डिना — p. 66, 69, 81
- (23) त्रिकाण्डी — p. 70

The dates of some of the works and authors mentioned by Vāsudeva are as follows:-

No. 17 — साहित्यदर्पण — Between A. D. 1300 and 1350 (See p. 236 of *Sanskrit Poetics Vol. I*, 1923, by S. K. De). Between A. D. 1300 and 1380 (See p. 421 of P. V. Kane's *Sanskrit Poetics*, 1951).

No. 9 — भावप्रकाश — This is obviously the भावप्रकाश by Śāradātanaya— between A. D. 1100 and 1300 (See p. 242 of S. K. De's *Poetics*, Vol. I). between 1175 and 1250 A. D. (See p. 405 of P. V. Kane's *Sanskrit Poetics*).

No. 7 — नाट्यप्रदीप — A work of this name was composed by सुंदरमिश्र औजागरी in A. D. 1613 (See p. 402 of P. V. Kane's *Sanskrit Poetics*).

No. 13 — सुधाकर — Very probably this work is identical with the रसार्णवसुधाकर of शिङ्गभूपाल— A. D. 1340-1360 according to A. N. Krishna Aiyangar (See p. 411 of P. V. Kane's *Sanskrit Poetics*).

No. 16 — संगीतरत्नाकर — Śārṅgdeva, the author of this work on music, was patronised by the Yādava king Singha (A. D. 1210-1247). (See p. 419 of P. V. Kane's *Sanskrit Poetics*, 1951).

As वासुदेव mentions and quotes from the साहित्यदर्पण (c. A. D. 1300 — 1380) we may fix about A. D. 1450 as the earlier terminus to the date of his commentary on the कर्पूरमञ्जरी. If the work नाट्यप्रदीप quoted by him is identical with the नाट्यप्रदीप composed in A. D. 1613 by Sundaramiśra. Anjāgari this earlier limit can be pushed up to about A. D. 1650, the later limit being about A. D. 1750 fixed by me already on the strength of the age of a MS of Vāsudeva's Prakāśa recorded by Kielhorn.

Vāsudeva records the following vernacular equivalents in his commentary:—

Page 18 — “ महाराष्ट्रभाषायाम् ‘ निष्पट ’ इति प्रसिद्धम् ”

Page 27 — “ टप्परो वंशपात्रम् । ‘ टोपला ’ इति भाषायाम् । ”

Perhaps Vāsudeva hailed from Mahārāṣṭra and knew the Marathi language.

In the light of evidence recorded above we can arrive at the following conclusions regarding Vāsudeva's date:—

(1) The date of Vāsudeva definitely lies between A. D. 1450 and 1750.

(2) If the the work Nāṭyapradīpa mentioned by Vāsudeva is identical with the Nāṭyapradīpa composed by Sundaramiśra in A. D. 1613, the date of Vāsudeva can be fixed between A. D. 1650 and 1750.

28. Some Purāṇic Extracts quoted by Aparārka (c. A. D. 1125) and their bearing on the History of Indian Paleography and Education *

In my paper¹ on the *History of Ink-manufacture in India*, I have recorded some recipes which appear to be later than A. D. 1200. The earliest among these recipes is that from a work on alchemy called the *Rasaratnākara* of Nityanātha Siddha assigned by scholars to about the 13th century. Since this paper was published I happened to read some portions of the commentary on the *Yājñavalkyasmṛti* by Aparārka, who is assigned by M. M. Prof P. V. Kane to A. D. 1125.

In the *dānaprakaraṇa* of the *Yājñavalkyasmṛti* (chapter I, prakaraṇa 8,) Yājñavalkya extols ब्रह्मदान or विद्यादान in verse 212. In commenting upon this verse Aparārka quotes several authorities² such as यम, बृहस्पति, भविष्योत्तर, मत्स्यपुराण, नन्दिपुराण, etc. The long extracts from the three Purāṇas pertaining to विद्यादान are important as they contain some literary and paleographical material. These extracts deal with the following topics :—

- (1) भविष्योत्तर :— Worship of पुस्तक (manuscript), description of मषी (ink), मषिभाजक (ink-pot), formula of ink, qualifications of a लेखक (writer of MSS), instructions regarding the writing of MSS, depositing MSS in a मठ or monastery, the merit acquired by donating MSS of Purāṇas, Rāmāyaṇa, Mahābhārata; endowment for the maintenance of a preceptor (उपाध्यायवृत्ति-दान); endowment for providing food, raiment etc. to students and making provision for students pursuing a study of technical sciences and arts (शस्त्रशास्त्रकलाशिल्प), endowment for the constant reading of religious manuscripts in the temples of gods, Śiva, Viṣṇu and Sūrya.
- (2) मत्स्यपुराण :— Donating of the MSS of the following Purāṇas according to specific vidhis :— (a) ग्रंथ 10000, ब्रह्मपुराण, (b) ग्रंथ 55000, पद्मपुराण, (c) ग्रंथ 23000, विष्णुपुराण, (d) ग्रंथ 24000, वायुपुराण,

* Poona Orientalist Vol. XIII, Nos. 3 and 4, pp. 9-14.

¹ Vide *Prācyavāṇī*, Vol. III (1946), pp. 1-15.

² Vide pp. 389-408 of Vol. I of *Yājñavalkyasmṛti*.

(Anandashram Sansk. Series, Poona, 1908)

(e) ग्रंथ 18000, भागवतपुराण, (f) ग्रंथ 25000, नारदपुराण, (g) ग्रंथ 9000, मार्कण्डेय, (h) ग्रंथ 16000 आग्नेयपुराण, (i) ग्रंथ 14500, भविष्यपुराण, (j) ग्रंथ 18000, ब्रह्मवैवर्त, (k) ग्रंथ 11000, लिङ्गपुराण, (l) ग्रंथ 24000, वाराहपुराण, (m) ग्रंथ 81100, स्कन्दपुराण, (n) ग्रंथ 10000, वामनपुराण, (o) ग्रंथ 17000, कूर्मपुराण (p) ग्रंथ 13000, मत्स्यपुराण, (q) ग्रंथ 18000, गरुडपुराण, (r) ग्रंथ 12200, ब्रह्माण्डपुराण.³

- (3) नन्दिपुराण :— Importance of शास्त्रदान, 14 Vidyās : *Vedas, Vedāṅgas, dharmasāstra, purāṇa, mīmāṃsā, tarka, āyurveda, Sāmaveda, Ātmavidyā, kalāvidyā, śilpavidyā, sasyavidyā*⁴ etc. दान of श्लोक, प्रहेलिका, गाथा सुभाषित etc. may be regarded as विद्यादान—worship of a qualified *guru*—पुस्तकदान to be carried out in a शिव-मंदिर—worship of वाचक and श्रावक—qualifications of a वाचक :—

“वाचको ब्राह्मणः प्राज्ञः श्रुतशास्त्रो महात्मनाः ॥

अभ्यस्ताक्षरविन्यस्तो वृत्तशास्त्रविशारदः ॥

शब्दार्थवित्प्रगल्भश्च विनीतो मेधयान्वितः ॥

गीतज्ञो वाक्यविच्छास्यस्वरोऽनाविलभाषकः ॥”

— Qualifications of a *guru* :—

“अध्यायसर्गविच्छेदविभक्तार्थप्रयोजकः ।

संस्कारैः संस्कृतां विद्यां प्राकृतैः प्राकृतामपि ॥

आलापमात्रैर्व्याख्यानैर्यश्च शिष्यान्प्रबोधयेत् ।

देशाभिधानविन्यासैर्बोधयेच्चापि यो *guru* ॥

स *guru*ः स पिता माता स तु चिन्तामणिः स्मृतः ॥”

The वाचक should read out *Mss* in the following manner:—

“ज्ञानैर्विबोध्य वै वाच्यमध्यात्मादि च यद्भवेत् ॥

कुद्धोक्तिं युद्धसक्षोभं धारावर्तेन वाचयेत् ॥

सरागललितैर्वीक्यैर्वाचयेद्बृद्धसंगमे ।

3 The extent of each *Purāṇa* in *granthas* indicated here as part of Aparārka's commentary would be an important testimony bearing on the extent of each of the 18 *Purāṇas* about A. D. 1100, provided these *grantha* figures are found in the earliest dated *Mss* of Aparārka's commentary and corroborated by other reliable evidence.

4 सस्यविद्या means possibly the science of agriculture.. It is also called सस्यवेद in the following lines of the नन्दिपुराणः —

“सस्यवेदप्रदानेन संपन्ना यस्य शालयः ।

किं नाम न कृतं तत्र पुण्यं भवति शाश्वतम् ॥” (p. 397)

Evidently there were some treatises on सस्यविद्या, which are now lost. The only treatise we know at present is कृषिपराशर.

नानावृत्तानुरूपेण लालित्येन च वाचयेत् ॥
 सर्गाध्यायसमाप्ते च कथापर्यन्त एव वा ।
 प्रशस्तपदसंयोगैकुर्यादिति विरामणम् ॥
 समाप्ते वाचनेऽभीष्टं स्तूयेद्देवं विचक्षणः । ”

The effect of listening to the शास्त्रs is described as following :—

“ समग्रशास्त्रश्रवणेन पुंसां श्रद्धाप्रधानं भवतीह चेतः

रागं च शास्त्रात्मकमभ्युपैति दोषाश्च नाशं निखिलेन यान्ति ॥ ”

The merit of persenting manuscripts on different शास्त्रs to learned Brahmins is very great. Equally great is the merit of presenting writing materials like पत्र (leaves), मषीपात्र (ink-pot), लेखनी (pen) and संपुट (box for keeping writing materials) etc :—

“ येऽपि पत्रमषीपात्रलेखनीसंपुटादिकम् ।

दद्युः शास्त्राभियुक्ताय तेऽपि विद्याप्रदायिनः ॥

यान्ति लोकाञ्छुभान्मर्त्याः पुण्यश्लोका महाधियः ॥

इति विद्याप्रदानस्य महाभाग्यं प्रकीर्तितम् ॥ ”

The foregoing brief analysis of the Purāṇic extracts quoted by Aparārka gives us a good idea of the importance attached to विद्यादान and its beneficial effects on the educational activities of ancient times prior to A. D. 1100. In the mechanism of education, so graphically described in these extracts every part had its own importance as the following series of these parts will show :—

लेखक - पुस्तक — वाचक — गुरु — श्रावक

The idea of acquiring merit (punya) by विद्यादान prompted the rich and pious public of the day to contribute its mite for keeping this mechanism well oiled and in smooth working order.

The remarks in the Purāṇic extracts about लेखक (scribe) with his writing accessories have a paleographic interest, while those about वाचक (reader), गुरु (preceptor) and श्रावक (disciple) possess an educational interest.

The following lines in the extracts from the *Bhaviṣyottarapurāṇa* refer to a formula for ink which appears to have been current before A. D. 1100 :—

“ सौवर्णी लेखनी कार्या रौप्यं च मषिभाजनम् ।

दीपज्वालासमुद्भूतकज्जलेन मषी भवेत् ॥

औदुम्बरामत्रपाणिघृष्टबोलरसान्विता । ”

The pen should be made of gold, the ink-pot should be made of silver. The ink should be prepared from lamp-black mixed up with बोलरस

(juice of aloes or gum-myrrh) and pounded with hand in a tray or vessel (जमत्र) of *Audumbara* wood i. e. wood of the *udumbara* (*Ficus Glomerata*), which is one of the seven holy trees in India. I cannot say what special purpose was served by the *udumbara* wood and its contact with the mixture of कज्जल and बोल. In some of the formulas of ink recorded by me the use of cooper vessels for mixing up the ink-ingredients is prescribed, though in these formulae कज्जल and बोल remain as main ingredients. In the above formulae from the *Bhaviṣyottara purāṇa* we have the simplest process of making ink, which appears to have been in use more than a thousand year ago in India in writing manuscripts on palm leaves, as *paper* had not then made its appearance in India. The writing outfit then consisted of a box with ink, ink-stand and pens, as also blank leaves (पत्रमयीपात्रलेखनीसंपुटादिकम्) as expressly stated in the *Nandipurāṇa* extract quoted by Aparārka. This out-fit was presented to the learned men of the day (द्युः शास्त्राभियुक्ताय) with a view to acquiring merit (पुण्य). Even today we present to friends sets of writing materials like fountain-pens, ink-stands etc. but it is doubtful whether these accessories have stimulated or facilitated any literary effort in them. They remain on the tables of our friends only for display, at times with a dry ink-pot and a broken holder or nib or a leaking fountain-pen.

As regards the *lamp-black* used for ink-manufacture in India from ancient times, I have to state that some product from soot or lamp-black was exported to Greece and Rome for the manufacture of black colour used by painters in these countries as stated by Dr. Albert Neuberger.⁵

⁵ Vide pp. 194-195 of *Technical Arts and Sciences of the Ancients*. (Eng. Translation by H. L. Brose, Methuen and Co. (1930)—Speaking of Inorganic Dyes and Painter's Colours Dr. Neuberger observes :—

“ For making *black*, soot was the chief source. It was produced as nowadays in special works. Pitch, resin, chips from the pine, beeswax, dried remains of the grape and other substances, were burned in chambers, whose walls were as smooth as possible and in many cases made of polished marble. The soot which deposited itself was scratched off. Further *bone black* was also in use; it is supposed to have been discovered by the most celebrated painter in Greece namely, Apelles (about 325 B. C.) who produced it by charring ivory. *Bone black* was extraordinarily dear and was only seldom employed. On the other hand wood-tar was sometimes used, as well as a *black* derived from India, which is probably identical with our Indian ink, and so likewise represented a product from soot.

INDEX

By A. D. Pusalkar

Note : " Asterisk (*)" refers to the particular page number and the foot-note thereon, while "n" to the foot-note on that page.

A

Abhidhānacintāmaṇi 172
Abhidhānacūḍāmaṇi 44
 Abhinavagupta 51
 Abhyankar, Prof. K. V. 217
 Abu-l Fazl 193, 194
Ācāraratna 82n
Ācārendu 160n
Ācārenduśekhara 212
Advaitasudhā 48, 49, 50, 51, 52, 53, 54
Agnipurāṇa 1, 51, 198, 224
 Ahiphena 176
 Ahmad Nizām Shāh 138
Āin-i-Akbarī 191, 193*, 194
 Aiyangar, Dr. S. K. 179
 Ajaya 45
 Ākara 214
 Akbar 80n, 188, 189, 191, 192, 193, 194, 195
Akbar, the Great Mogul 192, 193, 194
Ākhyātavāda Tīppanī 17n
Alaṃkāramañjūṣā 185
Alaṃkārasudhā 212
 Al-Idrisi 176n
 Ali Shah 210
 Amara 50, 121, 130
Amarakośa 1, 25, 26, 45, 208
 Amaracandra 50, 129
Amaramālā 45

Amarsing 27n, 28
Amaruśataka 37n
 Anahillapura 176n
Ānandavṛndāvanacampū 136, 137
 Anantabhaṭṭa 132, 134, 136, 137
 Anantadeva 214, 215, 218
 Añcalagaccha 145
 Annambhaṭṭa 186
Antyeṣṭipaddhati 132, 133, 134, 135, 136, 137
 Anup Sanskrit Library, Bikaner 48
 Anupsing 27*, 28
 Aparārka 223, 224n, 225, 226
Apurokṣānubhava 147, 148, 150, 151
 Āpastamba 20, 51, 134, 153, 155, 156, 157, 158, 215
 Appaya Dikṣita 38, 52, 208, 209
 Apte, V. S. 8
 Ārde 17, 18, 19, 20, 21*, 22*
 Artha 7
Arthasāstra 1, 155n
 Arunadatta 153, 158
 Āryāvarta 78
 Asatkhaṇ (Asad Khan) 164, 165, 166*, 167, 169
 Āśāpura (ā) 140, 141
Āśaucanirṇaya 212, 214, 218, 219
Āścaryamañjarī 45

- Aṣṭāṅgahrdaya* 45, 153, 154n, 157n, 158
Aṣṭāṅgasamgraha 45, 153, 157*, 158
Aśvacikitsā 177
Aśvapaṇḍita 205
Aśvalāyana Gṛhya Sūtra 154
Aśvavaidyaka 172, 176, 179
 Aṭale, Bābadeva 76n, 77n
 Aufrecht, Th. 2, 13, 17, 18*, 20, 25, 35, 36n, 37n, 41, 42n, 43*, 44n, 46, 47, 52, 76, 79n, 90, 100, 117, 118, 128*, 136, 140n, 143, 161n, 196, 207, 212, 220
 Aurangzeb (Aurāṅgāsāha) 91, 93, 94, 166*, 167, 168n
 Avarāṇna 153, 154*, 155, 156, 157*, 158
- B**
- Badrinath 196
 Baghela dynasty 25, 26, 29
 Baghelakhaṇḍa 26*, 27, 29
Baijayūra pāka 3, 7
 Bāla Gāḍegila 182, 183, 184, 185, 186
 Balaji Bajirao 77n
 Bālabhāṭṭa Pāyagūṇḍe 23, 24
Bālabhāṭṭi 23, 24n
 Bālamukunda Ārḍe 19, 22, 23
Bālarāmāyaṇa 51
 Bambardekar, Rao Bahadur W. A. 29n, 38, 206
 Bāṇabhāṭṭa 44, 93
 Banaras 203, 205, 212
 Bappacandra 44
Baudhāyana Dharma Sūtra 153, 156, 157, 158
 Beale, T. W. 166n, 189, 190
 Bednur 209*, 210
 Belvalkar, Dr. S. K. 144n, 207
 Benares 17n, 18, 19, 22, 23, 28, 46, 47, 48, 49, 50, 51, 52, 53, 54, 80n, 81n, 82n, 83n, 84, 137, 161, 162, 165, 168, 169, 170, 184
 Bendall 25n
 Bendre, V. S. 81n, 100*, 101, 167n
 Bernier 46n
 Bhadrappa (Bhadrendra) 205, 206, 209, 211.
 Bhagalpur 39n, 40
Bhagavadgītā 37, 51
 Bhagvanlal Indraji 94, 97, 98n
Bhāgavatapurāṇa 51, 121, 208, 216, 224
 Bhāmaha 93
Bhāmati 51, 208
 Bhandarkar, Dr. D. R. 201
 Bhandarkar, Sir R. G. 76n, 90, 128*
 Bhānubhāṭṭa 100, 122, 126
 See also "Hari Kavi"
 Bhānudatta 218
 Bhānuji Dikṣita 25, 26, 27, 28, 29, 30, 31, 45*
 Bhāramalla 140*, 141, 142, 143, 144*
 Bharata 1
Bhāratabhāvadīpikā 52
Bharataśāstra 198
 Bhāravi 45, 93, 130
 Bhartṛhari 37, 51, 93, 130, 208
 Bhāsa 130

- Bhāskarācārya 200
Bhāṭṭadīpikā 184
 Bhaṭṭa Kamalākara 131
Bhāṭṭikāvya 51
 Bhaṭṭoji Dikṣita 13*, 14*, 15, 20, 25, 26, 27n, 29, 30, 45*, 49, 52, 129n, 161*, 203*, 204, 205, 206, 207, 208, 209
Bhaṭṭoji Dikṣita Jñātiviveka 29n, 38, 206n
 Bhavabhūti 37, 45, 51, 129
 Bhavadēvabhāṭṭa 200
 Bhāvamīśra 44, 154n
Bhāvanā 3, 6
 Bhavānī 104, 114
Bhāvapañcāśikā 38 42*
Bhāvaprakāśa 221 222
 Bhāve, V. L. 147
Bhaviṣyapurāṇa 51, 143, 224
Bhaviṣyottarapurāṇa 223, 225, 226
 Bheribhāṅkāra 93
 Bhikambhāṭṭa 36, 39, 41
 Bhoja, king 1
 Bhoja of Dhārā 199
 Bhoja 51, 129, 136
 Bhojarāja (deva) of Kaccha 140*, 141*, 142, 143, 144*, 145
Bhojavayākarāṇa 140, 143, 144*, 145, 146
 Bhuj 141n, 142, 143, 145
Bible 2n
Bibliography of Indian Philosophical Systems 89n, 206, 209, 220
 Bilhaṇa 93
 Birbal, Rājā 193
 Blochmann, H. 191n, 192, 193*
Bodha 7
 Bodleian Library 25
Bombay Gazetteer 140, 141, 143
 Bopadeva 44
 B. O. R. Institute, Poona 1, 15, 20 25, 42, 43, 46, 48n, 49, 52, 76, 77n, 82, 99, 164n, 115, 117, 128, 130, 133, 134, 141, 143, 145, 149, 161n, 186, 196, 204, 207, 208, 215, 216, 220
Brahmāṇḍapurāṇa 143, 214, 216, 224
Brahmaprakāśikā 13*, 15
Brahmapurāṇa 51, 143, 214, 223
Brahmavaivartapurāṇa 224
Brahmavidyopaniṣad 86n, 87
Bṛhannāradyapurāṇa 51, 143
Bṛhatsamhitā 1
 British Museum 2n
 Brose, H. L. 226n
 Buchanan 8
Budhabhūṣaṇa 114n, 115*
 Bühler, 97 100, 118 141n, 144, 156, 157
 Burnell, 18n, 22, 52, 135, 136
 C
 Cakradatta 51
 Cakrapāṇi 110, 111, 114, 120, 126
 Caṇaka 154n, 155, 159
 Cāṇakya 93
 Candranandana 45
 Candrasēkhara 37
 Cāndraseniya 79
 Caraka 51

- Carakasamhitā* 153n, 159n,
Catalogue of Alwar Darbar MSS
 49, 79n
Catalogue of Bombay University
MSS 132
Catalogue of British Museum MSS
 25n
Catalogue of Desai Collection in
Bombay University 207, 219
Catalogue of Grammar MSS 207
Catalogue of India - Office MSS
 18n, 40n, 207
Catalogue of Jammu MSS 13n,
 20n, 24n, 43n
Catalogue of Kāvya MSS, B. O.
R. I. 49n
Catalogue of MSS in the Bodleian
Library 43n
Catalogue of MSS in the B. B. R.
A. S. 21n, 36n, 39n, 46n, 47n
Catalogue of MSS in private libra-
ries in Gujarat, Cutch, etc. 141n
Catalogue of North-Western MSS
 136
Catalogue of Sanskrit MSS in the
Anup Sanskrit Library 14
Catalogue of Tanjore MSS 22n,
 135, 136
Catalogue of Ulwar MSS 79n
Catalogus Catalogorum 2, 13n, 17,
 18n, 20, 25n, 36n, 38, 41, 42n,
 43*, 44n, 46, 47, 48, 52, 76n,
 79n, 89n, 90, 100n, 117, 128n,
 136, 140n, 143, 161n, 196,
 207, 212, 220
Caturbhūja 43n, 46, 47
Campā 101, 102, 103, 104, 109,
 122, 124, 125, 126
Champakā oil 5n
Champāvati 39n, 40*, 41
Chandoratnāvali 37, 39, 41
Chaul 40*, 41*
Chiplun 58n
Chitrav Shastri, S. V. 135n
 139n, 147, 158n, 176n, 188,
 209
Cimanicarita 129n, 130, 131
Cintāmaṇi 38
Cintāmaṇi 107, 108, 126, 198
Citale-bhaṭṭa-Prakaraṇa 24
Citpāvan Brahmins 185
Citrāgupta 79
Citramīmāṃsā 50, 52
Cittapāvana 73; *C. Brahmin* 19
Classical Period of Sanskrit Lite-
ature 112n
Colebrooke, 23, 24
Cosmetics 2n, 6, 7
Cūḍāmaṇi 198
Cultural History from Vāyupu-
rāṇa 154n

D

- Dabhol* 80n
Da Cunha 40n
Daivajña Dāmodara 90, 92, 94,
 96
Dalapati Rāya 80n
Dallāṇa 44, 51, 153, 154n, 157
Damayantikāvya 45
Dandekar, Dr. R. N. 26n
Daṇḍin 129, 221
Daśakumāracarita-pūrvapiṭhikā
 17, 20
Daśarūpaka 51, 221

- Datta, U. C. 1
 Datta Miśra 14, 15
 De, Nandolal 40n
 De, Dr. S. K. 35, 218, 221, 222
 Deb, Bimalacharan 188n
Debates of House of Lords 23
 Delhi 146, 163, 164, 165, 166,
 167n, 168, 169
 Deśastha Brahmins 19, 29
*Descriptive Catalogue of Bombay
 University MSS* 214
*Descriptive Catalogue of Kāvya
 MSS (A. S. B.)* 30n
*Descriptive Catalogue of MSS in
 A. S. B. (Vol. VI)* 215
*Descriptive Catalogue of Vaidyaka
 MSS* 36n
*Descriptive Catalogue of Vyākara-
 ṇa MSS (R. A. S. B.)* 14n
 Deshpande, K. N. 55, 64
 Devala 44, 216
 Deva Śaṅkara 185
 Devasthali, Prof. Dr. G. V. 132,
 214
Devīpurāṇa 216
 Devrukh 58*
 Dey, N. L. 81n
 Dhanañjaya 38
 Dhanvantari 44
 Dharāṇi 45
 Dharma 7
 Dharmadāsa 45
Dharmapradīpa 140*, 141*, 142,
 143, 144, 145
Dharmaśāstrasamgraha 23
 Dharmīṣṭha 45
 Dhāvukakavi 37
 Dhundirāja 161, 162n, 164, 165*
 167, 168, 170, 171
 Dhūpana 3, 7
 Dhūrtasvāmi 20, 156n
Didhiti 18, 38, 216
 Dikshit, S. B. 37*, 80n, 90, 200
Dinakarodyota 78,
Dipikā 18, 198
 Divekar, S. M. 210
 Diwanji, Rao Bahadur P. C. 129n
 Dolāpāka 3, 7
Dravyadipikā 46
Dravyaguṇaśataśloki 45*
 Dravyas 5
Dvirūpakoṣa 44
 Dūpiyāza, Mullā 193
 Dvivedi, Sudhakara 136, 137

 E
 Eggeling, Dr. 40, 50*, 135, 207,
 208
 Egypt 2n, 8
 Ekanātha 153, 158
 Elphinstone, Mount Stuart 78n
Encyclopaedia Britannica 2n, 3n, 7

 F
 Faizī 193
 Farquhar, J. N. 89*, 200
 Fatesingh (Fateh Singh) 26*,
 27*, 28
 Fattesimha 63
 Fleet, J. F. 157
 Fonda 58n

 G
 Gadādharaḥṭṭa 128
Gadādhariṣṭi 17n, 18
 Gāgābhaṭṭa 77n, 78, 79*, 170
 See Viśveśvara

- Gaṇapati 201
Gandhasāra 1, 2*, 4, 5, 6, 7, 8, 10, 12
Gandhasāstra 1, 2, 6, 8, 12
Gandhavāda 2n, 8, 10, 12
 Gaṇeśabhaṭṭa 65, 66
Gaṅgādhara 1, 2, 4, 5, 6, 7, 8, 10
Gaṅgeśa Upādhyāya 18
 Garga 197
 Garhwāl 200, 201, 202
 Gartapāka 3, 7
Garuḍapurāṇa 51, 198, 224
 Gautama 198, 214, 216
Gazetteer of United Provinces 200
Geographical Dictionary 40n, 81n
Gheraṇḍa Saṃhitā 89
 Gingee— See Jinji
 Giripura 128*
Gīrvāṇapadamañjari 161, 165*,
 167, 168, 169, 170
Gīrvāṇavāgmañjari 161
 Glass 2n
 Gorakhanāth 89
 Gore, Prof. N. A. 132, 136
Gotrāvali 19
 Government MSS Library
 (Poona) 204, 220, 221
 Government Oriental MSS Lib-
 rary, Madras 204n
 Govinda 47, 215, 216
 Govindajit 128, 129*, 130
 Govindarāya 77n
 Govindasvāmin 157
 Grant Duff 85n, 186
Grhyāgnisāgara 20, 21*, 24
 Guṇākara 38
Guṇamālā 45
Guṇaratnamālā 44
 Gupta, Umesa Candra 176n
 Gurjara caste 29, 30
Gurumarmaparakāśikā 212
 Gwālīor 189, 190, 193, 194, 195,
 201, 202
- ## H
- Haidar Ali 209n
Haihayendracarita 100
Haihayendrakāvya (—*vyākhyā*)
 110n, 117, 118, 119, 121, 122,
 123, 124, 125, 126, 127
 Haima 44
 Halāyudha 44, 93
 Hall, Fitzedward 17*, 18, 89n,
 206, 207, 209, 220
 Haradatta 154, 155*, 156, 214
Hārāvali 45
 Haridāsa Bābā 189
 Haridāsa Svāmi 195
 Harikavi 55, 100, 105, 106*,
 108, 109, 110*, 111, 112, 113,
 114, 115, 116, 118, 119, 120,
 121, 122, 123, 124, 125, 126,
 127, 128 See Bhānubhaṭṭa
 Harisvāmi 216
Harivaṃśa 216
 Haṭhayoga 86, 87
Haṭhayogapradīpikā 86, 87*, 88, 89*
 Haṭṭacandra 45
 Helārāja 216
 Hemacandra 45, 172, 173, 174,
 176*, 177, 178, 179, 180*
 Hemādri 38, 45, 153, 158, 198,
 199, 214
Hiraṇyakeśa Dharmasūtra 157
History of Chaul and Bassein 40n

History of Dharmaśāstra 18n,
20n, 23n, 24n, 77, 79n, 80n,
82n, 134, 137n, 140, 143n,
157n, 200, 212n, 215*
History of Gingee and its rulers
167, 169n
History of Indian Astronomy 37*
80n, 90, 200
History of Indian Logic 17, 23,
135n, 139
History of the Marathas 186
History of Sanskrit Poetics 35,
139n, 218, 221, 222
Hobson-Jobson 166n
Hṛdayadipaka 44
Hultzsch, E. 203, 204*
Hultzsch Report 22n
Humām, Hakim 190
Hungurasimha 201
Hwen Thsang 41n

I

Ikkeri 203, 204*, 206, 209*, 210
Imperial Gazetteer 26n, 27n, 29*,
41n, 209n
*Index to the Bibl. of the Indian
Phil. Systems* 17n
Indian Ephemeris 216
India Office Catalogue 218
India Office Library 18, 20, 25
India Office MSS Catalogue 25n,
36n, 50, 135
Indrasing 27n
Indu 153n, 158
Ink 147

J

Jabalpur 27n

Jagadīśatoṣiṇī 17n, 18
Jagajjyotirmalla 11
Jaganmohana 198
Jagannātha Paṇḍitarāja 113, 121,
123, 126, 170, 218
Jagat Chand 200
Jahāngīr 194
Jaitapur 59*
Janaki Prasad, Diwan Bahadur
28*
Jātakapaddhati 90, 200
Jātiviveka 80*
Jayadatta 172, 173, 176, 177,
179, 180*, 181*
Jayadeva 51, 93
Jayarāma Kavi 29n
Jayarāmasvāmī Vādagaonkar 147,
148, 151, 152
Jayasimha Siddharāja 176n
Jean Hugues 41n
Jehāngir 146
Jejjata 45
Jinaratnakōśa 145
Jinji (Gingee) 79n, 100n, 161,
162n, 164, 166*, 167n, 168*,
169n, 170
Jiñjivāsa 168n
Jumna 195
Jyotirgarga 198, 199

K

Kaiyata 50, 216
Kālādarśa 214
Kālāhasti 206
Kālānjar 193
Kālapāka 4, 7
Kale, V. L. 168n
Kalī 64, 65, 66, 71



- Kālidāsa 45, 49, 121, 129
Kalpadrukośa 43n
Kalpataru 208
 Kalusha 115, 116, 117
 Kalyāṇasāgara 144, 145, 146
 Kalyāṇasāhi 201
 Kāma 7
Kāmadhenu 50
 Kamalākara 78
 Kamalākarabhaṭṭa 18, 82n, 155n,
 170, 214
Kāmapradīpa 38
Kāmasamūha 129*
Kāmasūtra 1
 Kane, MM. Dr. P. V. 18, 20n, 23,
 24n, 77, 79n, 80n, 82n, 134,
 137n, 139n, 140, 141, 143n,
 157, 200, 212, 215, 221, 222,
 223
Kane Volume 14, 45n
 Kaṇkaṇakavi 38
 Kapardisvāmīn 156n
 Karanāṭaka Brāhmaṇas 19
 Karhāḍa Brāhmaṇas 19
 Karpūriya Śivadatta 43
 See Śivadatta Karpūriya
Karmavipāka 215n
Karpūramañjari 220, 222
Kashmir Catalogue 47n
Kāśikā 17n, 18*, 24
 Kāśyapa 199
 Katre, S. L. 185, 186, 216
 Kātyāyana 21
Kavikaustubha 35, 36, 38, 41
 Kavi Maṇḍana 37
Kavīndracandrodaya 46, 47
 Kavīndrācārya Sarasvatī 29*,
 46* 47
 Kavīndra Paramānanda 210
Kavīndravacanāsamuccaya 111
Kāvyaadarśa 221
Kāvyaakutūhala 37, 41
Kāvyaamaṇḍana 37, 41
Kāvyaanusāsana 177n
Kāvyaaprakāśa 50, 208, 216, 221
Kāvyaśekhara 37, 41
 Kāyal 179, 180
 Kāyastha 76n, 78n
Kāyasthadharmapradīpa 77n
Kāyasthaparabhūdharmādarśa 76*,
 77, 78*, 80n, 82*, 83, 84
 (same as *Parabhūprakarāṇa*)
 Kāyastha Prabhus 19
 Keen, H. G. 189
 Keḷadi 203, 204, 205, 206, 209*
 210, 211
 Kelavali 59n
 Keśava 45
 Keśavabhaṭṭa 65*, 66, 132, 133,
 134*, 135, 136, 137, 138, 139
Keśavapaddhati 197, 200
 Keśavapaṇḍita 81n, 100, 167n
 Ketkar, S. V. 76n
 Keyadeva 44
 Khaṇḍadeva 182, 183, 184
 Khāṇḍekar, Vaidya Śivarāma
 Raghunātha 35, 41
 Khān Khānan 193
 Khare, G. H. 210n
 Khārepaṭan 59n
 Kharparapāka 3, 7
 Khengār 140
 Kielhorn 221
 King Shahaji 29n

King Shahaji (Tanjore) 38
 Kirtisimha 17, 18, 25, 26*, 29, 201
Kirātārjuniya 37, 51
 Kōṇḍabhaṭṭa 13, 14, 203n, 205, 206, 207, 208, 209, 210, 211
 Koṅkaṇa 73, 74, 80n, 103, 122, 176*
 Koran 2n
Kramadipikā 89n
 Krishna Aiyangar, A. N. 222
 Krishnamacharya, M. 112
 Kṛṣiparāśara 224n
 Kṛṣṇabhaṭṭa Arde 17*, 18*, 19*, 20, 21, 22*, 23, 24
Kṛṣṇabhaṭṭi 17n
 Kṛṣṇadatta 46
 Kṛṣṇa Govinda 80n
 Kṛṣṇamiśra 93
 Kṛṣṇapāṇḍita 36, 39, 41
 Kṛṣṇapāṇḍita (Śrī-) 103, 104, 107, 109, 112, 113, 114, 115, 116, 117, 119, 127
 Kṣāra 154, 155, 156, 157, 158
 Kṣemendra 130
 Kudal 58*, 60n
 Kulkarni, Prof. K. P. 155n
 Kumārapāla 176*
Kumārasambhava 37
Kūmapurāṇa 51, 143, 216, 224
Kūrmayāmala 198
Kurukṣetraprādīpa 13*, 14, 15, 16
 Kuṭumbakavi 38
Kuvalayānanda 38
 L
Laghuśabdenduśekhara 2, 4, 5, 9

Lakṣmaṇa Deśika 200
 Lakṣmaṇa Paṇḍita 49, 50, 51, 52, 53
 Lakṣmaṇārya 48, 52, 53
 Lakṣmīdharabhaṭṭa 20, 21*, 22
 Lakshminarayana Rao, N. 205, 211
 Lalitapattana 92, 93, 94, 95, 96, 97
Lalitavistara 1
 Lalat Shah 200, 201
Lallamuhūrtasāra 38
 Laugākṣi 132, 133, 136, 137
 Lavaṇa 154, 155, 156, 157, 158
 Lele, K. K. and Anant Shastri
 Upadhyaya 190
Līlācaritra 153, 158
 Limaye collection 77n, 83, 84
 Limaye, Shambhuraḥ Govind 77n
 Limaye, Sakhopant 82*, 84
Līṅgapurāṇa 224
List of C. P. MSS 221
List of Indic MSS in U. S. A. 24n
List of Inscriptions of Northern India 201
List of MSS (B. O. R. I.) 43n
Lists of Antiquities 203
 Lokeśvara 10
 Lolimbarāja 45

M

Madana Kavi 37
Madanapārijāta 134, 135, 140, 214
Madanaratna 214
Madanavinoda 44
 Mādhava 45, 51, 190
 Mādhavācārya 51, 208, 216

- Mādhavānanda 197
 Madhusūdana Sarasvatī 149, 150
Madhyayugīna Caritrakośa 79n,
 135n, 139n, 147, 155, 158n,
 166n, 176n, 188, 189, 209,
 210
 Māgha 37, 45, 130
Mahābhārata 1, 9, 48, 49, 52, 208,
 216, 223
Mahābhāṣyapradīpta 213, 214,
 215, 216, 217, 218, 219
 Mahārāṣṭra Brahmins 19, 23
Mahārāṣṭriya Jñānakośa 76n, 78n,
 194, 195
 Mahendramalla 91, 93, 96
 Maheśa Miśra 13*, 14, 47
 Maheśvara 198
 Mahīdhara-viśaya 25, 26*, 27, 28,
 29
Mahimnastotra 147, 148, 149,
 150, 151
 Mahipat Shah 200
 Māhiṣmatī 81*
 Maihar State 26n, 27*, 29*
 Majumdar, Dr G. P. 1*
Mālavikāgnimitra 50
 Mallaya 200
 Mallikārjuna 176
 Mammata 37, 221
 Mānanarendra 197, 201
 Mānasāhi 201, 202
Mānasollāsa 158, 172, 174
 Maṇḍanamīśra 208, 215
Mañjūṣa 18*, 20
 Mañkad, P. A. 196*
Manoramā 15, 208, 209,
 Mansingh, Raja 193, 194, 195
 Manu 50, 81, 143, 214, 216
 Marco Polo 179
Mārkaṇḍeyapurāṇa 1, 51, 143,
 214, 215, 216
Mārutamaṇḍana 15, 16
Masi 223, 225
Masipātra 225, 226
 Mate, Tryambaka Narayana 160n
Materia Medica of the Hindus 1
Matsyapurāṇa 143, 197, 223, 224
 Maval 57n
 Mavji, Purushottam Vishram 115
 Mayūra Kavi 37
Medinī 44, 50
Meghadūta 44
 Meru 9
 Mihiranagara (- pattana) 102,
 107, 109, 112, 122, 124
Mīmāṃsā-Kaustubha 182, 183,
 184
 Mirza Abu-r rahim 193
Mitākṣarā 214, 216, 220
 Mitra, Rajendralal 13n, 43, 77n,
 133, 135
 Moropant 153, 158
Mṛcchakaṭika 10
Mudrārākṣasa 10
Muhūrtacintāmaṇi 37, 38
Muhūrtamālā 80n
 Mukhavāsa 4, 7
 Mukteśvara 153, 158
 Muktimanḍapa 184
Muktikopaniṣad 86
 Mukuṭa 45
Music of Hindustan 193n, 194
 Musk 9, 10

Nāganātha (Nāgeśa) 48n, 49,
50, 52
Nāgarasarvasva 10
Nāgojibhaṭṭa 81, 203n, 212, 214,
215, 216, 217, 218, 219
Nainar, Dr. S. M. H. 167n
Naiṣadha 37
Nakula 177, 181
Nāmamālā 45
Nandapaṇḍita 214, 218
Nandipurāṇa 223, 224*, 226
Nānyadeva 45
Nārada Pañcarātra 197
Nārada purāṇa 224
Nāradasaṃhitā 197
Nārāyaṇa 106, 107, 108, 109,
111, 112, 113, 118, 119, 122,
123, 124, 125, 126
Nārāyaṇabhaṭṭa 15, 20, 21*, 22,
24, 45, 80n
Nāṭyapradīpa 221, 222
Nāṭyaśāstra 1
Nepal 11, 90, 91, 92, 93, 94, 95
Neuberger, Dr. Albert 226*
Nighaṇṭu 44
Nikitin 41n
Nīlakaṇṭha Caturdhara 48, 49,
52*, 53
Nīlakaṇṭha Śukla 14, 129*, 130,
131, 203
Nīlakaṇṭha Sūri 76*, 77*, 78n,
80*, 81*, 82*, 83*, 84, 85*
Nirṇayasindhu 17n, 18*, 20, 21,
22*, 82n, 131, 155n, 214,
218
Nirukta 208, 216
Nityānanda Siddha 223

Notices of Sanskrit MSS 13n, 43,
44*, 77n, 133, 135
Nṛsimha 80n
Nṛsimhacampū 132, 133, 134, 135,
136, 137, 138
Nṛsimhamiśra 51
Nṛsimhaprasāda 80n, 137*, 138
Nṛsimhāśrama 51, 208, 209
Nyāyacandrikā 133, 134*, 135,
136, 137
Nyāyapadārthadīpikā 207, 208
Nyāyaratnākara 51
Nyāyasudhā 51, 183, 208

O

Oppert 18n, 207
Oriental Biographical Dictionary
166n, 189
Outline of the Religious Literature
of India 89n, 200
Oxford History of India 166n

P

Pācana 3, 6
Padārthadīpikā 213
Padmapurāṇa 81, 121, 143, 223
Padmaśrī 10, 11, 12
Paḍyāvali 111
Palm-leaf 147
Pandit Bhavani Dutt 196
Pandit Narahari 196
Pāṇini 51, 130, 208, 216
Papyrus 2n
Parabhūprakarāṇa 76*, 77*
Paradkar, Harishastri 45
Paramalaghumañjūṣā 214
Paramānanda (Kavindra) 40
Parāśara 80n, 198, 214
Parāśara-Mādhaviya 21, 134



Paraśurāma 79n
Paraśurāmapratāpa 20, 139
 Parduman Shah 201
 Pargiter 81n
Paribhāṣenduśekhara 81n, 213,
 214, 215, 217, 219
 Parikh, Prof. R. C. 177n
 Partagali 210n
 Pārthasārathi Miśra 183, 208
 Partudkar, B. L. 90, 98, 99
 Patañjali 216
 Pātankar, Pandit Raghunātha
 Śāstri 19, 182
 Pāṭhaka, Sakhārāma Abābhaṭṭa
 132
 Patil, D. R. 154n
 Patkar, Dr. M. M. 30, 31
Patna Gaya Report 8n
 Pāyagunde, Bālabhaṭṭa 81n
 Pen 147
Perfumes 3n, 6
Periplus of the Erythraean Sea
 40n, 41n
 Peshwa Bajirao II, 19
Peshwa Daftar 185
 Peshwa Mādhava Rao I, 185
 Peterson 20, 49, 79n
 Pietro della Valle 204n, 210
 Pilegāra 56
 Pillai 216
 Pimputkar, R. S. 24
 Pirthi Shāh 200
 Poleman 24n
 Poona 19*, 23, 40n
 Prabhūṇe, Rāma Śāstri 186
Prabodhacandrodaya 38, 51
 Pradīp Shāh 200

Prahlādacampū 133, 135, 136,
 137, 138
Prākṛta Dvyaśraya Kāvya 176n
Prāśastisaṃgraha 145
Prastāvabandha 38, 42
Praudhamanoramā 15
Prayogapārijāta 20, 214
Prayogaratna 20
Prayogasāra 20
 Pṛthvī 8
 Priyaṅgu 9, 10
 Ptolemy 41n
 Puñjarāja 216
 Puṇyastambha (Puṇtāmbe) 35*,
 132, 133, 136, 137, 138, 139
Puruṣottama 45
Puṭapāka 3, 7

R

Rabhasa 44
 Raddi, Pandit Rangacharya 1
Rādhāmādhavavilāsacampū 29n
 Rāghavacaitanya 93
 Rāghava Kavi 35*, 36n
 Raghavan, Dr. V. 2n
Rāghavapāṇḍaviya 48
 Raghunātha 80n
 Raghunātha Appā Khāṇḍekar
 35*, 41
 Raghunātha Manohara 35, 36*, 38,
 39*, 40*, 41
 Raghunātha Śiromaṇi Bhaṭṭācārya
 18
Raghuvamśa 37, 48, 49, 50
 Raja, Dr. C. K. 14
 Rājā Jaising 28
Rājamūrtanda 198, 199
Rājanighaṇṭu 44

Rajapur 19, 58*
Rājārāmacarita 65n, 79n, 81n,
 100*, 167n
Rājā Rāmchand 193, 194, 195
Rājārām Chatrapati 166, 167n,
 168*
Rājaśekhara 51, 129, 220
Rajopadhye 55, 64
Rajwade (Vishvanath Kashinath)
 76n, 85n
Rāma 45
Rāmacandra (Baghela) 27n
Rāmacandracandrodaya 182, 184,
 185, 186, 187
Rāmadāsa 153
Rāmasāhi 201
Rāmāśrama 29, 30, 45, 49, 54*
Rāmavājapaiyya 199
Rāmavājapeyi 20, 200
Rāmāyaṇa 215, 223
Rānade Viśvanātha M. 28n
Raṇadullā Khān 209, 210
Rāṇaka 216
Raṇganātha Āraḍa 17* 18, 20,
 22, 24
Raṇganātha Dīkṣita 205
Raṇgojibhaṭṭa 204, 205, 206,
 207, 208, 209, 210, 211
Rantideva 45
Rasagaṅgādhara 217, 218
Rasahrdaya 47
Rasakalpadruma 47
Rasamañjarī 37, 213, 218
Rasaratnākara 223
Rasaratnasamuccaya 45
Rasatarāṅgiṇī 91, 93
Rasikajivana 128*

Ratnākara Tripāṭhi 216
Ratnaśoṣa 44, 198
Ratnamālā 18, 37
Rāyamukuta 51
Report (Bühler) 100n
Report (R. G. Bhandarkar) 128*
Report (S. R. Bhandarkar) 50
Report, 1882-83, 90
Revadaṇḍā 41
Revised Catalogus Catalogorum 2*
Rewa 26n, 27, 28, 193, 194
R̥gveda 155n
Romans 2n, 8
Rose 8
R̥tupañcāśikā 37, 41
Rudra 44
Rūpagosvāmin 111
Rūpanārāyaṇa 45

S

Sābāji Pratāparāja 139
Śabarāsvāmin 216
Śabdakaustubha 14n, 52, 208,
 209
Śabdārṇava 44
Śabdenduśekhara 213, 217, 218,
 219
Sabhāvinoda 90, 92, 93, 94, 95n,
 97, 98, 99
Sabhyābharāṇa 128
Sabhyakanṭhābharāṇa 128n
Sabhyālaṃkaraṇa 128*, 131
Saduktikarṇāmr̥ta 111
Sāhendravilāsa Kāvya 167n
Sāhi Jallaladīn 201
Sāhityadarpaṇa 221, 222
Sāhityaratnākara 37
Śāhu (Shahu) 76n, 77n

- Sahyādrīkhaṇḍa* 79n, 83
Śaktivādivaitaraṇa 17n
 Saletore, Dr. B. A. 204
Śālihotra 179, 181*
Śālivāhana 201
Sāmānya Vedānta Upaniṣads 86n
Sambhu (*Sambhāji*) 55, 56, 62, 64, 65, 70, 71, 76n, 77n, 79n, 81n, 100, 101, 102, 103, 104, 105, 106, 107, 114*, 115*, 116, 117, 119, 120, 121, 123, 126, 127
Sambhubhaṭṭa 184
Sambhurājacarita 100, 101, 105, 106, 108, 109, 110, 111, 112, 113, 114, 116, 118, 119, 120, 121, 122, 123, 126
Sambhuvilāsikā 118, 119, 120, 122, 127
Samgitaratnākara 37, 221, 222
Samjñāsamuccaya 43*, 44*, 46,
Saṃkarācārya 147, 148, 150*, 157n, 196*, 197, 198, 200
Samputa 225, 226
Samuccaya 198
Sandal 9, 10
S'aṅkarabhaṭṭa 214, 215n, 218
S'aṅkarācārya 86, 208
 See also *Samkarācārya*
Sanskrit English Dictionary 8
Sanskrit Poetics 221, 222
Sāpiṇḍyadīpikā 213
Sāpiṇḍyapradīpa 214
Sārācandrikā 48, 51
S'āradātanaya 222
S'āradātilaka 199, 200
Sārāṅgī 38, 42
Sārasvata Brahmins 29
Sārasvatādvaitasudhā 48, 49
Sarasvatīkaṇṭhābharaṇa 50, 221
Sardesai Rao Bahadur G. S. 55, 64, 85n, 167
Sarkar, Sir Jadunath 167
S'armā, K. M. K. 14, 48, 49, 50
S'armā, Prof. Ramavatara 43
S'ārṅgadharma 51, 93, 130, 199
S'ārṅgadharapaddhati 1
Sarūpsing 27n
S'āstradīpikā 183, 208
S'āśvata 45
S'āstrī, Cinnasvāmi 155
Satyādāsa 102, 127
S'aunaka 197
Scindia Oriental Institute, Ujjain 216, 217
S'eṣakṛṣṇa 80n
Sevai Jaising of Amber 188
Sewell 203
Shahaji 209, 210
Shah, A. M. 145
Shah Jahan 47, 200
Shaista Khān 40*
Sharma, Dr. H. D. 36n, 111, 112, 113, 114, 116
Sharma, Dr. H. D. and Patkar, M. M. 46n
Shastri, Dr. Hiranand 190* 192
Shastri, MM. Dr. H. P. 14, 30n
Shivaji (the Great) 29n, 40, 55, 64, 65, 79n, 100, 101, 106, 114, 115, 119, 123, 127
Siddhamantraprakāśa 44
Siddhanṛsimhamalla 92, 93, 95*, 96, 97, 98

- Siddhāntakaumudī* 208, 209
Siddhāntalakṣaṇakroḍa 17n
Siddhāntamañjūṣā 215
Siddhāntasiromaṇi 199, 200
Siddhāntatattvaviveka 13*, 15
 Simha 44
 Singabhūpāla 222
 Singhaṇa 222
 Siromaṇibhaṭṭācārya 38
 Śiva 9
Śivabhārata 40, 210
Śivacaritravadīpa 79n
Śivadatta, Karpūriya 43*, 44*, 45, 46, 47 See Karpūriya
Śivadatta Miśra 46, 47
Śivadigvijaya 79n
Śivādvaitanirṇaya 51
Ś'ivagītā 205
Ś'ivakośa 43*, 44, 46, 47
 Sivalik 78n
Ś'ivaprakāśa 43*
Śivasimha 91, 92, 93, 96
Ś'ivatattvaviveka 51
Ś'ivollāsa 206
Skandapurāṇa 51, 79n, 83, 121, 208, 224
 Smith, Mrs. 168n
 Smith, Vincent 166n, 192, 193, 194
Smṛtikaustubha 215
Smṛtisthala 153, 158
Smṛtyarthasāra 156n, 214
 Sobawal State 26, 29*
Some Aspects of Indian Civilization 1n
 Someśvara 158*, 159n, 172, 173, 174, 176, 177, 178, 179, 180
Sources of Maratha History 85n
South India and the Muhammadan Invaders 179n
Sphoṭavāda 207
Ś'rāddhasāgara 20
 Śrīdhara 156n
 Śrīdharadeva 93
 Śrīdharānanda 197
 Śrīdharasvāmin 208
 Śrīdhara Veṅkaṭeśa 167n
 Śrīkṛṣṇapaṇḍita See Kṛṣṇapaṇḍita
 Srinagar 200
 Śrīnātha 89
 Srinivasachari, Rao Bahadur C. S. 167, 169, 170
 Śrīnivāsa Malla. 90, 92, 94, 95, 96, 97, 98*
 Śrīpati 198, 199
 Śrīraṅganātha 107, 108, 126
Ś'ṛṅgārakaumudī 37, 42
Ś'ṛṅgāramañjarī 38
Ś'ṛṅgāratarāṅgiṇī 37*
 Śrīngerī 205
 Stein 13*, 17, 20, 24n, 43
 Strangways, A. H. Fox 193n, 194
 Subandhu 93
Subhāṣitaratnāvalī 100, 111, 112, 113, 114, 116, 117, 118, 123, 127
 Subhūti 45
 Sudarśanācārya 155*, 156*
 Sudhākara 221, 222
S'ūdrakamalākara 82*
S'ukraniti 1
 Sulphur 9

Sundaramiśra Anjāgari 222

Sur Das 194

Sureśvarācārya 51

Sūryadāsa 37n

Sūryapura (Surat) 105, 108,
109, 112, 115, 118, 122, 124,
127

Sūryasiddhānta 199

Suśruta 37, 45

Suśrutasaṃhitā 1, 154n, 157*,
158, 159n

Svātmārāma 87, 88, 89*

Śyāmasāha 196*, 197, 198, 200,
201, 202

Systems of Sanskrit Grammar 144n

T

Tānasena (Tansen) 188, 189,
190, 191*, 192, 193, 194, 195

Tanjore Catalogue 52

Tapanapattana 102, 103, 127

Tārapāla 44

Tarkabhāṣā 133, 135, 136

Tarkacandrikā 186

Tarkadīpikā 135, 136, 137

Tarkakaustubha 184

Tarkapradīpa 206, 207, 209

Tarkaratna 207, 208

Tarkasaṃgraha 186

Tātpāryadīpikā 212

Tattvacintāmaṇi 17n, 18

Tattvakaustubha 203, 204*

Tavernier 28

Technical Arts and Sciences of the
Ancients 226n

Telanga Brahmins 29

Thatte 78n, 80

Thatte, P. V. and V. N. 77n

Tirumalabhaṭṭa 205

Todar Mall, Raja 193

Tomara Mitrasena 201

Travels 28*, 204n, 210

Trikāṇḍaśeṣa 44

Trimalla 45*

Tripaṭhi, T. 12n

Trivedi, K. P. 208

Trivikramabhaṭṭa 93

Trivikramapaddhati 198

Tutan Khamun 2n

Tvagvarga 5

U

Udbhaṭa 215

Uddharaṇa 201

Udyota 212, 215, 216, 217, 218

Ulwar Catalogue 39n

Umāpati Dalapati 136, 137, 138,
139

Upaniṣadbrahmayogin 86*, 87, 88,
89*

Utkalācārya 51

Utpalinikośa 45

V

Vācaspati 44, 51, 208, 216

Vaḍeru 205, 210*

Vāgbhaṭa 44, 121

Vāgbhaṭa I, 157

Vaidya, K. M. 254n

Vaidyanātha 186, 187

Vaidyanātha Pāyagunḍe 215, 217,
219

Vaidyavallabha 44

Vaidyavilāsa 36*, 39*, 40, 41

Vaiśeṣikas 8

Vaiṣṇava Upaniṣads 89n

Vaiyākaraṇabhāṣaṇa 13*, 14, 205,
207, 208, 209

- Vaiyākaraṇasiddhāntamañjūṣā*
 213, 214, 215, 216, 217, 218, 219
 Valandeja 56
 Vāmana 151, 221
 Vanamāli Mīśra 13*, 14*, 15, 16,
 203
 Vaṅgasena 45
 Varadarāja 14, 45n, 161*, 165n,
 170, 203
 Varāhamihira 37, 197
Varāhapurāṇa 134, 224
Varāhitāntra 214
Varaṇa 155*, 157, 158, 160*
Vārāṇasīdarpaṇatīkā 30
Varāṅgacarita 153, 158
Varāṇṇa 153, 157, 158
Vārṣikatantra 199, 200
Vartī 4, 7
Vāsana 3, 7
Vāsavadattā 17, 18
Vasiṣṭha 81, 198, 208
Vasiṣṭhasaṃhitā 198
Vāstupradīpa 198
Vāstuśāstra 198
Vāstuśiromaṇi 196*, 197, 198, 199,
 200, 201, 202
Vāstutantra 198
Vāstuvidyā 198
Vatsarāja 30*
Vātsyāyana 1, 51, 216
Vāyupurāṇa 121, 216, 223
Vedabhāṣyasāra 203n
Vedha 3, 7
 Velankar, Prof. H. D. 21, 36n,
 39n, 46n, 47, 115, 116, 132,
 133, 145, 207, 219
 Veṅkatendra (Veṅkaṭappa) 203,
 204,* 205, 206, 210, 211
 Veṇupāka 3, 7
Vidagdhamukhamāṇḍana 45
Vidala 153*, 154n, 155, 157,
 158
Viddaṇa 200
Vidhānamālā 132
Vidyabhusana, Dr. S. C. 17, 23,
 135n, 139
Vidyādhara 188*
Vidyāraṇya 51, 150, 151*
Vijayadatta 176
Vijayanagara comm. Vol. 204, 205*,
 210
Vijñāneśvara 50, 140, 143, 214,
 220
Vikramāditya (Baghela) 27n
Vikramasāhi 201
Vikramorvaśīya 51
Vinayasāgara 144*, 145, 146
Vinayasundara 144n
Virabhadra 27n, 205, 206, 207,
 209, 210, 211
Virabhānu 27n
Virabhānūdayakāvya 190*, 192
Vīrama 201
Vīrasimha 201
Viṣṇudharmottara 193
Viṣṇupurāṇa 51, 143, 183, 223
Viśva 44, 50, 121, 221
Viśvādarśa 134, 135
Viśvakarma 198
Viśvalocana 44
Viśveśvara 77n, 79n
 See Gāgābhaṭṭa
Vivaraṇa 208
Vopadeva 51
Vopālita 45, 51
Vṛṇḍakavi 38, 42*

Vṛṇḍāvana 15, 195

Vyākhyāsudhā 25, 26, 28, 29, 30,
31, 45

Vyāsa 208

Vyavahāratilaka 199, 200

Vyomakeśa 2

Vyūtpattikośa 155n

W

Walsh, E. H. 96

Warren Hastings 22*, 23

Wilkins 23

Windisch and Eggeling 18n

Winternitz and Keith 25n

X

Xenophon 181

Y

Yājñavalkya 50, 81, 134, 143, 214,
216

Yājñavalkyasmṛti 10, 225*

Yavaneśvara 198

Yogacandrikā 48*, 49, 50, 51, 52

Yogatattvopaniṣad 86*, 87, 88

Yōga Upaniṣads 86n, 87n, 88n

Yuktīkalpataru 1

Yule and Burnell 166n

Z

Zulfikar Khan 163, 164, 165, 166*,
167*, 168, 169

SUBJECT-INDEX

(By N. A. Gore)

[Note a., author. Com. Commentary]

- Abhilaṣitārtha-cintāmaṇi* of Someśvara, date of, 174.
Ācārendu of Tryambaka Nārāyaṇa Māṭe, articles of diet mentioned in, 160n.
" , date of, 160n.
Adil, Muhammad Shāh = see Adali, Muhammad Shāh.
Adali, Muhammad Shāh, music teacher of Tānasena and Bāz Bahadur, 192.
Advaitasudhā, a dissertation on the *Raghuvamśa*, exact date of, 48 - 54.
" , works and authors quoted in, 50 - 51.
'Ahiphena' = Opium, 176.
Akbar, 'nine gems' at the court of, 193.
Alchemy, date of the *Rasaratnākara*, a work on, 223.
Anantadeva, a. of the *Smtikaustubha*, date of, 215.
Antyeṣṭipaddhati of Keśava, authors and works quoted in, 134.
Aparārka, date of, 223.
" , purāṇic extracts quoted by, and their bearing on the history of Indian paleography and education, 223 - 226.
Aparokṣānubhava, date of metrical Marathi Com. on, 147.
Aparokṣānubhūti = *Aparokṣānubhava* s. v.
Appaya Dīkṣita, date of, 38.
Āraḍa family = Ārḍe s. v.
Architecture, the *Vāstus'īromaṇi*, a work on, 196 - 202.
Ārḍe family, chronology of authors belonging to, 17 - 24.
" Kṛṣṇabhaṭṭa, 17n
" " , date of, 20
" " , 74 works of, 17, 18,
Asadkhan, the prime minister of Aurangzeb, 166n.
Āsaucanirṇaya of Nāgojibhaṭṭa, authors and works quoted in, 214.
Aṣṭāṅgasāṅgraha, date of, 153.
Aśvacikitsita of Nakula, description of horses acc. to colours in, 177.
Aśvavaidyaka of Jayadatta, date of, 177 Names of horses in, 176-178.

- Aurangzeb, references to, in the *Sabhāvinoda*, 93.
- 'Avarāṇna', references in the *Dharmasūtras* to, 153-160.
- Baghela dynasty, genealogy of, 27n.
- 'Baijapūra-pāka', meaning of, 3.
- Bāz Bahadur, music teacher of, 192.
- Benares, college founded by Jaising at, 28.
- " visited by Tavernier in 1666, 28.
- Bhānubhaṭṭa (= Harikavi), works of, 100 - 127.
- Bhānuji Dikṣita, date of, 27, 45n.
- Bhānuji Dikṣita's *Vyākhyāsudhā*, a contemporary MS of, 25 - 34.
- Bhaṭṭoji Dikṣita and Keladi rulers of Ikkeri, 203 - 206
- " , caste of, 29.
- " , date of, 203.
- " , period of literary activity of, 14.
- " , some pupils of, 203.
- Bhāvanāprakāśa* of S'ārādātanaya, date of, 222.
- Bhojarāja of Cutch, date of, 140.
- " , reputed author of the *Dharmapradīpa*, 144.
- Bhojavṛkaraṇa* of Vinayasāgara, date of, 145.
- Bhujanagara = Bhuj, the capital of Cutch, 142.
- Bodhāyana-dharmasūtra*, date of, 157.
- 'Brahmadāna', pp. 223 ff.
- " See also 'Vidyādāna'
- Budhabhūṣaṇa* of King Sambhāji, 115.
- Cakrapāṇidatta, commentator of the *Carakasamhitā*, date of, 153n.
- Campaka oil, 5n.
- Campāvatī = Caul in Alibag taluk, 40.
- Cāndraseniya Kāyasthas, origin of, 79n.
- Caste, Mevādā, 218.
- Caul, see Campāvatī.
- Cīmanīśataka* = *Cīmanīcarita*, 131.
- Coins, dated, of Kings of Lalitapur (Nepal), 96, 97.
- Cosmetics, Indian, see *Gandhasāra*, *Gandhasāstra* and *Gandhavāda*.
- " , purpose of, 2n.
- " , references in ancient Egyptian records to, 2n.
- " , references in the Bible to, 2n.
- " , six processes in the manufacture of, 3, 6f.
- " , used by Nero, 2n.
- " , used by the Romans, 2n.

- Cutch, kings of, and their chronology, 140.
 Daivajña Dāmodara, works of, 90.
 Dated coins of kings of Lalitapur (Nepal), 96, 97.
Daśakumāracarita pūrvapīṭhikā, an epitome of, 17.
Dharmapradīpa and *Bhojavṛkkaṇa*, chronology, of, 140 – 146.
 " , works and authors quoted in, 143.
 " , date of, 143
 'Dolāpāka', meaning of, 3.
 Education, *see* Indian Education.
 Egypt, ancient, references to the use of cosmetics in, 2n.
 Gadgil, Bālkrṣṇasāstri, Chief justice of Peshva Balaji II, 186.
 " , date of, 186, 187.
 Gadgil (Gaḍegila), Surname, in 18th Century records, 185.
 Gāgābhaṭṭa (= Viśveśvara), works of, 79n.
Gandhasāra of Gaṅgādhara, Critical analysis of, 1 – 2.
 " , information about the author of, 6.
 " , three sections of, 6.
Gandhasāstra, six purposes of the study of, 7.
Gandhavāda, a work on Indian cosmetics, 2.
 " , Marathi commentary on, 2.
 Garhwāl, Some chiefs of, 200.
 'Gartāpāka', meaning of, 3.
 Genealogy of Baghela dynasty, 27n.
 " Harikavi, 108.
 Genealogy of Kings of Nepal, 95.
 " Lakṣmaṇa Paṇḍita, 52.
 " Raghunātha Manohara, 36, 41.
 " Nilakaṇṭha Thatte, 78n.
 " Purāṇik family, 99.
 " the Tomara family of Gopācala (Gwalior), 201.
 " Vatsarāja Tripāṭhin, 30n.
 Gijare, Surname, 48n.
 Gingee = Jinji, 166, 166n.
Gīrvāṇapadamāñjari of Dhunḍirāja, date of, 168, 169.
 Gopācala = Gwalior, 201.
 Gorakhnātha, date of, 89.
 Haradatta, commentator of the *Āpastambagrhyasūtra*, 155.
 Haridāsa-svāmī, guru of Tānsen, 195.

- Harikavi alias Bhānubhaṭṭa, a court poet of king Sambhāji, and his works, 100 – 127.
- Harikavi, genealogy of, 108.
- ‘Haṭha’, meaning of the term, 86.
- Haṭhatantra = *Haṭhayogapradīpikā*, 87.
- Haṭhayogapradīpikā, date of, 89.
- „ and Upaniṣad-brahmayogin, 86 – 89.
- Haṭhayogatantra = *Haṭhayogapradīpikā*, 88.
- Hemacandra, date of, 172.
- „, some distinctive names of horses recorded by, 172 – 3.
- Historical names mentioned by Harikavi, 126 – 7.
- History of Indian Paleography, Purāṇic extracts quoted by Aparārka and their bearing on, 223 – 226.
- Horses, some distinctive names of, recorded between 1000 and 1200 A. D., by Hemacandra, Jayadatta and Someśvara, 172 – 181.
- Horse-trade, foreign, at a Malabar port in C. 1290 A. D., 179-180.
- Idili = Muhammad Shāh Adil, *guru* of Tānsen, 193.
- Ikkeri, rulers of, and Bhaṭṭoji Dikṣita, 203-206.
- Import of horses in Malabar in C. 1290 A. D., 179-180.
- Indian education, Purāṇic extracts quoted by Aparārka, having a bearing on, 223-26.
- Indian music, *see* Tānasena.
- Indu’s Commentary on the *Aṣṭāṅga-saṅgraha*, date of, 153.
- Ink, a formula current before 1100 A. D. of, 225.
- Jagajjyotirmalla, commentator of the *Nāgarasarvasva*, date of, 11.
- Jaising, Mirza Raja, the college founded at Benares by, 28.
- Jayarāma, author of the *Rādhāmādhavavilāsa Campū*, 29n.
- Jayarāmasvāmi Vадgaonkar, date of, 147.
- Jinji, date of the seige of, 166.
- „, echo of the seige of, in a Sanskrit grammatical work, 161 – 171.
- „, variant forms of the name of, 166n, 169.
- Jinjīvāsa*, a historical romance dealing with the seige of Jinji, 168n.
- Keladi rulers of Ikkeri and Bhaṭṭoji Dikṣita, 203 – 206.
- ‘Kālapāka,’ meaning of, 4.
- Kalusha*, adviser of Sambhāji, 116, 117.
- „ *see also* kavi-Kalaśa below.
- Kalyāṇasāgara of Añcalagaccha, date of, 145.
- Karpūramañjari*, commentaries on, 200.
- Karpūramañjari-prakāśa* of Vāsudeva, date of, 220 – 222.

Karpūriya-Śivadatta and his medical treatises, 43 - 47.

Kavi-Kalaśa = Kaluśa = Kṛṣṇapaṇḍita, 116.

Kavikaustubha, a work on poetics by Raghunātha Manohara, date of, 35-42.

„, works and authors quoted in, 37-38.

Kāyastha, antiquity of the term, 78n.

Kāyastha Prabhūs, 19.

Kāyastha Parabhūs, works dealing with, 76, 76n, 77, 77n.

Kāyasthas, Caitragupta, 79, 79n.

„, Origin of Cāndraseniya, 79, 79n.

Kāyastha-prabhū-dharmādars'a of Nilakaṇṭhasūri, date of, and identification of its author in contemporary records, 76-85.

„, works, authors and places referred to in, 78-83.

Keśava II, author of the *Jātakapaddhati*, date of, 90.

Kes'avabhaṭṭa, author of *Nṛsimhacampū*, date and other works of, 132-139.

Kes'ava Kas'miri, date of, 89n.

Khaṇḍadeva, date of, 184.

Kings of Cutch and their chronology, 140.

Kīrtisimha Baghela, date of, 27.

„, = Fateh singh, 26, 27n.

„, founder of Sohawal State, 26

„, patron of Bhānuji Dīkṣita, 26.

Koṇḍabhaṭṭa, a list of works of, 207.

„, chronology of the works of, 207-211.

Koṇḍabhaṭṭa's patron Virabhadra Nāyaka, 209.

Kramadīpikā, dealing with Kṛṣṇa worship, date of, 89n.

Kṛṣṇabhaṭṭa Ārde *see* Ārde Kṛṣṇabhaṭṭa.

Kṛṣṇapaṇḍita's verses quoted in the *Subhāṣita-hārāvali*, 117.

Kurukṣetra, Vanamāli Mīśra's guide to the sacred places in, 13n.

Lakṣmaṇa Paṇḍita, author of the *Sārasvatādvaiṭa-Sudhā*, date of, 49.

„, chronology of the works of, 52.

„, genealogy of, 52.

„, guru of Nilakaṇṭha Caturdhara, 53.

Lamp-black and ink-manufacture in ancient India, 226.

Mahābhārata, a complete Ms of, at Partuḍ, 98.

Mahādhara territory = Maihar State, 26n.

Mahimna-stotra, authorship and antiquity of a stanza with paleographic imagery in, 147 - 152.

Malabar, foreign horse-trade in, about 1290 A. D., 179 - 180.

Mānasollāsa = *Abhilaṣitārtha - cintāmaṇi*, 174.

" , date of, 158n, 174.

Manohara, Raghunātha, author of the *Kavikaustubha*, 35.

" , date of, 41.

" , gotra of, 36n.

" , works of, 41.

Marathi metrical commentary on the *Aparokṣānubhava*, 147, 151.

Mihiranagara = Surat, 124.

= Sūryapura = Surat, 109.

Mīmāṃsā, *Rāmacandra-Candrodaya*, a rare work on, 182-187,

Music, Indian *see* Tānsen.

Musicians at the Court of Akbar, 192, 193n.

" of Medieval India. 190.

Muhūrta-mārtaṇḍa, date of, 90.

Nāgarasarvasva, a work on erotics, 10.

" , references to cosmetics and perfumes in, 11 f.

Nāgojibhaṭṭa, a list of the works of, 212-213.

" , date of, 212.

" , relative chronology of the works of, 212 - 219.

Nandapaṇḍita, date of, 215.

' Nava-ratnas ' at Akbar's Court, 193.

Nāṭyapradīpa of Sundaramiśra Aujāgari, date of, 222.

Nāyaka rulers of Ikkeri *see* Ikkeri.

Nepāl kings, genealogy of, 95, 96, 97.

Nilakaṇṭha Sūri (Thatte), an assistant in the Adalat Court

at Satara, 81n, 85n.

" , genealogy of, 78n.

" , pupils of, 81n.

Nirṇaya-sindhu, date of, 21.

Non-vegetarian dishes in the *Mānasollāsa* of 12th Century, 158n.

Nṛsiṃha-Campū of Keśavabhaṭṭa, Mss of, 133, 134-5, 136.

Nṛsiṃhaprasāda of Dalapati, date of, 137n.

Opium = Ahiphena, 176.

" , date of its introduction into India, 176.

Padmaśrī, author of the *Nāgarasarvasva*, date of, 10, 11.

' Pāka,' varieties of, 8.

Paleographic imagery in a verse in the *Mahimna-stotra*. 147

Paleography, *see* Indian Paleography.

Parabhū caste, 'grāmaṇyas' about, 76n.

" *see also* Kāyastha Parabhūs.

Perfumery industry in Bihar and Arwal about 1811 A. D., 8.

Polo, game of, section in the *Mānasollāsa* on, 174.

Portuguese, first appeared at Caul in 1505, 41n.

Punyastambha = Puṇtāmbe in Ahmednagar district, 132.

" , some Sanskrit authors belonging to, 139.

Purāṇik family of Partuḍ (Hyderabad, Dn.), 98 f.

" , genealogy of, 99.

'Puṭapāka', meaning of, 3.

Raddi collection of Mss at the Bhandarkar O. R. Institute, 1.

Rādhā-mādhava-vilāsa-campū of Jayarāma, date of, 29n.

Raghuvamśa = Śārasvatopaniṣad. 50.

" , Śārasvatādvaitasudhā, a philosophical and grammatical dissertation on, 48.

Rājārāma-carita and seige of Jinji, 167n.

Rāmacandra-candrodaya, a rare MS of an unknown Mīmāṃsā work of, 182-187.

" , Date of, 184, 185.

" , works and authors quoted in, 183.

Rāmāśrama = Bhānuji Dikṣita, 30.

" , Vatsarāja, a pupil of, 30.

Rasaratnākara, a work on alchemy, date of, 223.

Rasārṇavasudhākara of Śiṅgabhūpāla, date of, 222.

Rice, varieties of, 159n.

Rose, uses of, by the Romans, 8.

" " , by the Indians, date of, 8.

Rose-water, manufacture in India of, 8n.

Sabhāvinoda of Daivajña Dāmodara, date of, 90-99.

" , works and authors quoted in, 93.

Sabhyālankaraṇa of Govindajit, date of, 128-131.

" , works and authors quoted in, 129-130.

Sāhityadarpaṇa, date of, 221.

Sambhāji, King, wrote *Budhabhūṣaṇa*, 115.

Śambhu (= Sambhāji), fragments of poems pertaining to, 55-75.

Śambhurāja-carita, analysis of, 100-108.

Śambhu-vilāsikā commentary of Hari-kavi on *Haihayendra-carita*, authors and works quoted in, 118, 121.



S'āṅkarabhaṭṭa, author of the *Karmavipāka*, date of, 215n.

" , author of the *Dvaitanirṇaya*, date of, 215.

Sāpindya-pradīpa of Nāgojibhaṭṭa, authors and works quoted in, 214.

S'ārṅgadhara, author of the *Saṅgīta-ratnākara*, patron of, 222.

Scents and perfumes, sources of information on ancient Indian, 1.

Seyda-K-Kadi Nondi-nāṭakam, a Tamil mono-drama and the seige of Jinji, 167n.

Siṅghaṇa, the Yādava king, date of, 222.

S'ivadatta, Karpūriya, date, of, 46.

" , genealogy of, 46.

" , oldest dated Ms of a work of, 44.

Śiva-gītā, commentary by Veṅkaṭappa Nāyaka I on, 205.

Śiva-kośa of S'ivadatta, date of, 43n.

" , works quoted in the author's own commentary on, 44-45.

Someśvara's *Mānasollāsa*, date of, 173.

" , Some distinctive names of horses recorded

" in, 173-176.

Subhāṣita-hārāvali of Hari-kavi, date of, 113.

" , Some authors quoted in, 112.

Sudarśanācārya, commentator of the *Āpastamba-gr̥hyasūtra*, 155n.

Surname Aṭale (Āṭhalye), 76n, 77n.

" Arḍe, 17, 23.

" Ayācita, 23.

" Deva, 23.

" Gijare, 48n.

" Joshī, 23.

" Kānaḍe, 23.

" Kārlekar, 23.

" Lele, 23.

" Limaye, 77n.

" Manohara, 36n.

" Mauni, 23.

" Pāṭhaka, 132.

" Purāṇik Sāṅgvīkar, 14.

" S'eṣa, 23

" Tāre, 23.

- Surname Thatte, 78n.
 „ Tripāṭhin, 30n.
 „ Vadgaonkar, 145.
 Sūryapura = Surat, 109, 122.
 Syntax, Vanamāli Miśra's work on, 13n.
 Tānasena *see* Tānsen below.
 Tānsen, a contemporary Sanskrit tribute to the musical talents of, 188-195.
 „ , a good full length picture of, 194.
 „ , *Ain-i-Akbari* on, 191 - 192.
 „ , date of the death of, 189.
 „ , information from the *Madhyayugina-caritra-kośa* about, 189
 „ , information from the *Oriental Biographical Dictionary* about, 189
 „ , Music teacher of, 192, 195.
 „ , patron of, 190.
 „ , Summary of information in the *Jñāna-kośa* about, 194-195.
 „ , Vincent Smith on, 193f.
 „ , Virabhānūdaya-kāvyā on, 190-191.
 Tarkapradīpa of Koṇḍabhaṭṭa, date of, 209.
 Tarkasaṃgraha, Vaidyanātha Gadgil's commentary on, 186.
 Toilet, Indian, 1n.
 „ , *see also* *Gandhasāra*, *Gandhaśāstra*, *Gandhavāda*.
 Tomara family of Gwalior, genealogy of, 201.
 Trimalla, date of, 46n.
 Upaniṣadbrahmayogin and the *Haṭhayogapradīpikā*, 86-89
 Vaidyavilāsa of Raghunātha Manohara, 36, 36n, 40.
 Vaiyākaraṇabhūṣaṇa of Koṇḍabhaṭṭa, authors and works quoted in, 208.
 Vaiyākaraṇasiddhāntamañjūṣā of Nāgojibhaṭṭa, authors and works quoted in, 216.
 Vanamāli Miśra, date and works of, 13-16.
 Varadarāja, author of the *Gīrvāṇapada-mañjarī*, date of, 161.
 Vārāṇasīdarpaṇa-tikā, date of, 30.
 'Varāṇna' *see* 'Avarāṇna.'
 Vāstus'iromaṇi, authors and works quoted in, 197-199.
 „ , a work on Architecture, 196-202.

- Vāsudeva's com. on the *Karpūramañjarī*, authors and works quoted in, 22.
 „, date of, 220 - 222.
 Vatsarāja Tripāṭhin, genealogy of, 30n.
 Vegetarian and non-vegetarian dishes in the *Mānasollāsa*, a list of, 159n.
 'Venupāka', meaning of, 3.
 'Vidyādāna', 223 ff.
 Vidyādhara, the Bengali architect of Sevai Jaipur, 188.
Virabhānūdaya - Kāvya, author and date of, 190.
 „ on Tānasena, 190 - 191.
Vyākhyāsudhā, a commentary on the *Amarakośā*, 25 - 25n.
 „, dated MSS of, 25.
 Warren Hastings, testimonials of good conduct to, by Benares Pandits, 22n.
 Zulfikar Khan and Seige of Jinji, 166, 166n.

